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IN pursuance of the plan which the society have adopted in their former volumes, the present is divided into papers in Agriculture, Chemistry, Manufactures, Mechanics, Colonies, and Trade.—

AGRICULTURE. *Planting of Trees.*—A gold medal was adjudged to Mr. William Johnson, of Petworth, in Suffex, for having set between October 1, 1789, and April 1, 1790, the greatest quantity of strong land with acorns, and the seeds or cuttings of other trees. The quantity was 65 gallons of acorns, about 100,000, on 33 acres, 2 r. 35 perches of very strong land, on which also, by the sides of the acorns, were planted upwards of 122,000 forest trees, consisting of ash, birch, willows, and alders. Mr. J. sets his acorns at three or four feet distance in order to yield a sufficient quantity of plants to supply the place of such as the mice and other vermin may destroy, and that the weak saplings may be drawn up; by which means, when the oaks are properly thinned, which should be to the distance of about 30 feet from each other, the plantation may be made to consist of strong plants well situated. Mr. J. has never suffered his underwoods to stand above eight years uncut to prevent their drawing up the young oaks too tenderly. Draining he holds very necessary, having observed that the oaks never prosper where water has been suffered to stand.

A gold medal was also adjudged to Richard Slater Milnes, of Fryston, Yorkshire, Esq; for planting mixed timber trees between October 1, 1786, and May 1, 1788. During that period he planted 94 acres of land with different sorts of timber trees, as larch, Scotch firs, ash, sycamore, elm, birch, mountain ash, a few oaks, spruce firs, &c. in all 394,300: the land was in general so extremely bad, and the soil so very thin, that the only crop worth cultivation was saint-foin. The larches grow very luxuriantly, and the Scotch firs and birch better than the elm or sycamore.

Stephen Marten, Esq; of Ringwood, Hants, received another gold medal for cultivating the upland or red willow. The land he planted was a barren heath, upon the surface to about the depth of three inches, it consisted of a light black earth, beyond which nothing was to be found to a great depth but a dry white sand. In the month of May 1788, Mr. M. planted four acres of this soil with the red willow, allowing a square yard to each plant, most of which appear strong, vigorous, and healthy, having since that time made shoots to the length of five feet.

The next article is on the utility of the Spanish chesnut-tree, which Mr. Majendie, of Castle Hedingham, Essex, recommends particularly to be planted for underwood for the purpose of furnishing poles for hops, and stakes for various uses in husbandry. The chesnut poles are slower in growth than the ash ones; but on account of their greater durability, they are more profitable to the possessor.

*Drill Husbandry.*—Mr. Rogerfon, of Narford, Norfolk, received a gold medal for a comparative account of the advantage of the drill over the broad cast husbandry. These experiments were made on  $709\frac{1}{2}$  acres drilled in 1790, including wheat drilled in 1789. Mr. R. made use of two machines for drilling, one of which he describes; the other was that invented by the Rev. Mr. Cooke, which he found greatly preferable. With all sorts of grain the drill husbandry, when properly hoed, was very superior to the broad cast, but without hoeing little or no advantage was obtained.

*Potatoes.*—Samuel Dunn, Esq; relates an experiment which he made on an acre and a half of land over-run with quick grafs, which every person, he consulted, advised to be laid fallow for the summer, as the only means of bringing it into order; but, from the experiments which he had read in the communications of the society, he conceived that a crop of potatoes might be produced, and the land properly prepared for wheat. In May 1790, after manuring it, he planted it with potatoes; the crop was got up in October, and sold for 24l. besides keeping a considerable quantity for seed and family uses. The expence of potatoes, manure, weeding, &c. Mr. D. states at 8l. 13s. 2d. exclusive of rent. The land was immediately ploughed, and sown with wheat, which appeared in a promising state.

*Feeding Cattle with Potatoes.*—A gold medal was given to Mr. J. Bucknell, Knowstone, Devon, for cultivating potatoes for the purpose of feeding cattle and sheep: Mr. B. feeds about 50 cattle yearly, which he makes fit for the butcher, with potatoes. When the cattle are a little used to potatoes they will eat them in preference to any thing else; sometimes it is necessary to give them oat-straw and hay; the former is particularly useful to prevent that laxative state of body to which



which the cattle would be subject from the rich and nourishing quality of the potatoes. The beef of these cattle is exceedingly well tasted. Some that were sold after being kept in this manner could not be made fatter on some of the richest pastures in Somerset and Devon, which is ascribed solely to their being kept on potatoes, as the land Mr. B. occupies is but of a middling quality. The potatoes are given to the cattle not washed, but with some earth about them.

*Curl in Potatoes.*—Mr. Hollins, whose observations on this subject we have particularly noticed in Vol. ix. p. 2, has given some additional remarks to prove that the cause which he assigned for this disease, and the means of preventing it, in the last volume of the Society's Transactions, were correct. That the forcing the crop by an abundance of manure, earthing the potatoes, &c. should produce a luxuriant quantity, but defective in vegetative power, is certainly a very probable method of accounting for this disorder, from the effects which are known to take place in the forced cultivation of various plants. By these means the Florist raises a luxuriant beautiful flower, exceeding in show the natural production, but it is barren; it either yields no seed, or if any, it is useless. We offered several observations on this subject in the Review above referred to, and stated our doubts of any degeneracy of production arising from a repetition of seed; in favour of which opinion Mr. H. in this paper informs us, that he has planted the potatoe called the Golden Dabb for ten years, and never changed his seed; that they are never curled but when he chuses to make them so, from forcing the crop, by ridging the ground, and manuring with earthing. By this cultivation a larger quantity may certainly be produced, and for use it may be more profitable; but that which is designed for seed should be left to grow as nearly as possible in its natural state, with no other culture than weeding after planting; and, according to Mr. H.'s experiments, the potatoes so raised will always produce a firm and healthy crop.—The society voted him a bounty of ten guineas.

*Culture of Turnips by drill and broad Cast.*—A silver medal was voted to Mr. Dunn for a comparative statement of the advantage of the drill over the broad cast method of cultivating turnips. The proportion was about 17 ton, 12 cwt. 3 qrs. 12 lb. drill, and 15 ton, 18 cwt. 2 qrs. 8 lb. broad cast, per acre. ' Besides, Mr. D. conceives, that turnips drilled are less liable to be injured by frost, and less difficult to hoe than when sown broad cast; and he found little more than three fifths of the seed usually sown broad cast sufficient for the ground that was drilled.' From the seed being deposited deeper, Mr. D. accounts for its vegetating sooner, and growing faster, and being less liable to be destroyed by the fly.

*Improvement of waste Land.*—A silver medal was presented to Sir Thomas Hanmer, of Bettlesfield Park, Shropshire, Bart. for his improvement of waste land in North Wales. This is perhaps the most important subject in the Transactions, as it states the manner in which 120 acres of waste or moor land were made sufficiently fertile to maintain a large stock of cattle, to produce good crops of wheat, rye, barley, oats, peas, clover, and turnips in different parts. Some acres were also planted with different kinds of trees, of which the oak and Scotch fir appeared to succeed best.

This heath, situated in the parish of Hanmer, in the county of Flint, was in 1778 in a thoroughly neglected state, a great part of it covered with water, and other parts of it a wild grey sand, with strong heath, grig, or ling growing thereon; since which period, by draining, dividing into inclosures with banks and ditches, digging, ploughing, manuring, &c. the land has been so much improved as to be let in 1784 to a tenant for 10s. per acre, who occupies it, independent of any old land to assist it, maintains a large stock of cattle in excellent condition, and it is daily increasing in value. Who can read this instance without reflecting on the shameful neglect of the waste lands in this country, which with less labour might be converted into richer soils, and afford employment and subsistence to hundreds of our fellow-creatures, who either emigrate to other countries, or are impelled through the deficiency of honest labour to supply their wants by unjust means.

*Raising of Bees.*—Seven guineas were voted to Mrs. Margaret Clifton, ten to Mr. G. Hubbard, and ten to Mr. T. Morris, for having in their possession upwards of 30 stocks of bees. Mr. Hubbard relates various experiments which he has made to ascertain the best method of managing those insects. The result of which is in some instances very different from what has been alledged by other writers on this subject. A strong hive, suffocated on the 1st of February, was found to contain an abundance of brood; the eggs and maggots were innumerable, and many were next to emerging from their cells. The month of January had been very cold, and it was evidently too sharp for a bee to stir abroad. This proves, contrary to what has been the general opinion, that in such cases the queen begins breeding before the weather proves mild, and the bees begin to carry to their hives little balls of farina on their legs. In weak hives no eggs were to be found so late as the beginning of April. Mr. H. particularly condemns two authors who have written on this subject, Messrs. White and Keys\*.

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\* This gentleman has been experimenting on bees for thirty years, as he states in the Transactions of the Bath Society, see vol. VII. of our Review, p. 491—perhaps local circumstances may in a great measure account for this difference of opinion.

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‘ whose opinions have given a surprizing check to the cultivation of bees ; I mean their idle notions respecting situation.’ This paper contains considerable information respecting the management of bees ; and, as the writer relates facts from his own experience, appears to be well worth attending to—his stock consists of 40 hives and boxes.

Mr. Morris, of Battle-Bridge, possesses the same number of stocks, and for 24 years has been remarkably successful. He procures his honey by means of glassies and small hives, and has destroyed no bees but from necessity. In the summer of 1790, from 76 or 77 hives he obtained 31 glassies and small hives filled, weighing 153 lb. of virgin honey 160 lb. and of stock or common honey 125 lb. total 438 lb. His bees are situated in the parishes of Isleworth and Twickenham. In the parish of Isleworth, 24 years ago, there were not ten stocks of bees, and now, through the approbation of his management, there are more than 200. Mr. M. gives an ample account of his method of managing these insects, accompanied with general observations, which may be found of considerable use ; but for which we must refer to the paper itself.

CHEMISTRY.—There is only one paper under this head, which is, on converting the smoke arising from steam engines, &c. into tar, from Mr. Pitt, of Pendeford, Wolverhampton, describing the process as carried on in the works erected by Lord Dundonald and Co.

‘ The process is conducted in the following manner : A range of 18 or 20 stoves is erected, and supplied with coal kept burning at the bottom ; the smoke is conducted, by proper horizontal tunnels, into a capacious and close funnel of 100 yards or more in length ; this funnel is built with brick, supported by brick arches, and covered on the top by a shallow pond of water, which pond is supplied with water when wanted by a steam-engine belonging to the coal or iron works ; the chill of the water gradually condensing the smoke, it falls upon the floor of the funnel in the form of tar, and is conveyed by proper pipes into a receiver, from whence it is pumped into a large boiler, and boiled to a proper consistence, or otherwise inspissated into pitch : when the latter is the case, the volatile particles which arise during the inspissation are again condensed into an oil used for varnish.

‘ In this process the smoke is decomposed and destroyed, nothing arising from the work but a white vapour from some small funnels (kept open to give draught to the fires,) and a small evaporation of water from the pond occasioned by the warmth of the smoke within the funnel.’

In one of these tar works about 20 tons of coal are used per day, to attend which three labourers and a foreman are sufficient ; the quantity of tar produced is 28 barrels of two hundred weight and a half in six days, worth 10s. per hundred ; or 21 barrels of pitch of the same weight worth 15s. per hundred. Some coal Mr. P. was informed was of so bituminous a quality



as to yield  $\frac{1}{4}$ th of its weight in tar. The iron masters furnish the coals for these works gratis, and receive in return the cokes produced. From this process, and the enquiries he has made on the subject, Mr. P. infers, that by the application of some such contrivance the smoke from steam engines, &c. might be condensed and converted into tar, and prevent annoyance to the neighbourhood. For this purpose he has offered a sketch of a plan, of which a drawing is annexed.

MANUFACTURES.—Mr. J. Locket, of Donnington, Berks, was voted a premium of 20*l.* for having made twenty-five yards of cloth from hop stalks, a sample of which was sent to the society. The hop stalks were cut into pieces of two or three feet in length, and boiled till the rind separated from the stalk easily. The same method was then followed as in working hemp or flax; but it was found much more stubborn than either, and therefore not so well adapted for fine cloth; and the fibres were so united with such an adherent matter, that they did not easily separate: but for sacks, cordage, &c. it may be of great service. This premium was offered in consequence of information received many years since, that a strong cloth was made in Sweden from hop-binds; the same premium is extended one year further.

MECHANICS.—Mons. Hanin, of Paris, has constructed a weighing machine, by which the weights of the principal countries in Europe, and the relative proportions they bear to each other, are shewn at one view. This consists of a number of eccentric circles, the outermost of which is Troy weight, next Avoirdupois weight, then Paris, Lisbon, Madrid, &c. weights. Of this two plates are annexed, the one of the back of the machine, on which the body to be weighed is suspended; and the other of the front, on which the concentric circles are engraved, and over which an hand moves in proportion to the weight of the body, shewing its weight from pounds troy, &c. according to the weights used in the respective countries marked on the concentric circles. For this a bounty of 20 guineas was given.

A bounty of 10 guineas was also voted to Mr. James Bayley for a proportional scale for reducing maps, plans, &c. of which an engraving and description are given. The Pantograph appears to us to be a preferable instrument.

An engraving and a description is given of a tool for drawing nails and bolts; and also of an harpoon gun, contrived by Mr. Charles Moore, to secure the powder used in priming from being wetted by the spray of the sea breaking over the vessel. Several certificates are added, of fish being shot at considerable distances by the harpoon gun, and premiums of three guineas each adjudged to the harpooners.

COLONIES AND TRADE.—A gold medal was given to Dr. Isaac Titford, of Spanish Town, Jamaica, for the importation  
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of gum casheew, a considerable quantity of which he shipped to England to try if it were worth sending. Dr. T. has written also two letters on the curing of coffee, and sending it to Europe.

‘ The mode now used in general by the planter, when the coffee is ripe on the trees, is as follows: They bring the coffee to a machine, called a peeling-mill, where it is divested of its outside skin and pulp; after which it is put in heaps, and undergoes a slight fermentation; then spread out, and dried on platforms or terraces until it is perfectly cured, when it is stored until all the crop is got in.

‘ When the crop is over they begin to prepare it for market, by again putting it in the sun, and carrying it to the peeling and winnowing mills, where it is totally divested of its coats and impurities, and the broken and bad coffee picked out, &c. after which it is fit for market.’

The coffee kept for private use, or island consumption, the doctor observes, does not undergo these processes; but is spread out in the sun and simply well dried, and beat out as it is wanted for use or sale. From this circumstance, and its being well known that coffee improves by being kept with its outward covering on, the doctor infers that it would be a great improvement to import it as it is gathered, after being well dried; the outer part to be separated from the berry in this country; and the objections to such a measure he appears to consider with great impartiality. The value of the coffee plantations seems to be very great as they do not require many labourers, except in crop, and those not of the ablest kind: and in 1789 a plantation of about 150 acres produced 120,000 weight, which sold at Kingston for five guineas per cwt. currency; a sum equal to 4,400*l.* sterling.

In another letter Dr. T. informs the society, that in a tour to North America, he observed, that the weavers in making of sail-cloth, wetted or moistened their warp in the loom before it was wove, with a decoction or jelly-like substance, made of the remains of neats-feet after the oil is expressed from them, and which is then of no farther use: this residuum is boiled to a jelly, or kind of glue, and used by them instead of starch made with flour and water, which, it is said, is commonly used by sail-cloth manufacturers in England. The Americans assert, that their sail-cloth is very superior to the British, from its never being subject to mildew.

These communications are concluded by a letter from Dr. Dancer, and one from Hinton East, Esq; of Jamaica, respecting the cultivation of cinnamon in that island, and of its being the true Ceylon cinnamon. The specimens sent to the society were injured by exposure to dampness, otherwise they resembled the true Ceylon cinnamon. From these accounts it does not appear that the time is very near when we may expect to be

supplied with any considerable quantity of this valuable article from the West-India islands.

The remainder of the volume, 191 pages, consists of a list of rewards bestowed from October 1790 to June 1791; presents of books, models, machines, &c. received by the society, list of officers, premiums offered, list of members, and index.

A. D.

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ART. II. *Voyage à Madagascar, & aux Indes Orientales. Par M. l'Abbé Rochon, de l'Académie des Sciences de Paris & de Petersbourg, Astronome de la Marine, Garde du Cabinet de Physique du Roi, Inspecteur des Machines des Monnoies, &c. &c.—*  
 Or, A Voyage to Madagascar and the East Indies. By the Abbé Rochon, Member of the Academies of Sciences of Paris and St. Petersburg, Astronomer to the French Marine, Keeper of the King's Cabinet of Natural Philosophy, Inspector of the Mint, &c. &c. 8vo. 387 pa. Paris. 1791. Imported by De Boffe.

ALTHOUGH the commerce of the Moors in the Asiatic seas, previous to the memorable voyage of Vasquez de Gama, was much inferior to that which has since been carried on by the European nations, yet it ought to be considered as far from being contemptible. Before that period, so remarkable in the annals of navigation, the Moorish flag floated without a rival in the gulphs of Persia and Bengal. Leaving the ports of the Red Sea, their ships coasted along the shores of Abyssinia, and having entered the canal of Mozambique, carried on a lucrative intercourse with the inhabitants of Africa and Madagascar. Notwithstanding the imperfection of their charts, and the extreme ignorance of their pilots, they frequently engaged in more hardy enterprises, for they not only visited the coasts of Malabar, but losing sight of land, they traversed the gulph of Bengal, and repaired to the Moluccas and the Philippines, by the straits of Sunda and Malacca. They were there certain of finding Chinese and Japanese vessels, which went in search of cloves and nutmegs, and a reciprocal exchange of the merchandizes of Persia and India with those of China and Japan, was attended with mutual advantages to both parties.

Thus at the epoch when the Portuguese doubled the Cape of Good Hope, the Moorish commerce was not confined to a coasting trade, and it must surely be allowed, that the long and adventurous voyages which that people frequently undertook, without any other help than what they acquired by means of an imperfect knowledge of the apparent movement of the sun and stars, are well deserving of our admiration. The Abbé Rochon, who has carefully examined the instrument made use of by the Indian pilots for astronomical purposes, found



found it so very incorrect, that he could never calculate the altitude of a star without an error of more than a degree.

The French, like the other maritime nations of Europe, having fitted out fleets, and established factories in the East Indies, soon perceived the advantages that would arise from settlements in the islands of France and Bourbon, objects which they at length accomplished, and the happy position of those islands, soon justified their expectations. The port of the isle of France, is considered as the arsenal of their military stores, and the emporium of their merchandize in the Indian seas. The principal town in the island of Bourbon, is called St. Dennis, but the difficulty of landing is so great on account of the *surf*, that the inhabitants have been obliged to erect a bridge, with a rope ladder at the extremity of it, for the convenience of passengers. The sugar-cane thrives wonderfully in that settlement. The sheep which were first brought from Madagascar, far from degenerating, have improved greatly; and the coffee plants imported from Moccha, in 1718, have flourished in such a manner, and produced such plentiful crops of berries, that they have become a very profitable branch of commerce.

After a short account of those islands, the Abbé begins his description of Madagascar, which occupies the principal part of his work.

‘This island,’ he says, ‘has ever excited the cupidity of the Europeans, from the first moment that it became known to them. Its extent, the richness of its soil, and the variety of its productions, seemed to offer prodigious commercial advantages to that country which could achieve its conquest, a consideration which it would have been thought highly impolitic to have overlooked. Happily, however, the insalubrity of the air has hitherto saved it from the yoke of those polished nations, who, with equal barbarity and injustice, pretend to subject the people, whom they term *savages*, merely because they do not live according to the manners and the customs of the Europeans.

‘There is not one,’ continues he, ‘of those civilized nations, who can boast of having sacrificed any, even the most contemptible interests of commerce, to the sacred principles of natural justice. All have been unjust and barbarous; almost all have carried fire, sword, and disease, into each of those countries, where they have been allured by the temptations of avarice. Ought they to forget, that the native land of those savages is equally dear to them, as the countries which we inhabit are to us?’

‘The Europeans would have acquired advantages more real and more durable, if they had only been desirous of carrying their arts and their industry into those territories, of which they have deprived the rightful owners. These would not have been unproductive, and they would have soon experienced, not only how much more humane and agreeable, but how much more profitable a commerce effected by such peaceable measures would have been, than the wanton and cruel modes adopted by them, on purpose

pose to subject the unfortunate inhabitants of those countries, whose natural productions have inflamed their passion for riches \*.

The island of Madagascar was discovered in 1506, by Laurence Almeyda, but the Persians and the Arabians were acquainted with it from time immemorial, under the name of *Seraudib*. Alphonzo Albuquerque ordered Ruy Pereira dy Conthinto to visit the interior parts, and that general intrusted Tristan d'Acunha with the survey. The Portuguese called it the island of St. Laurence; the French, who visited it in the reign of Henry IV. named it *Isle Dauphine*; its proper name, according to our author, is *Madegasse*. It is now, however, by common consent, called *Madagascar*.

This large island, according to many learned geographers, is the Cerné of Pliny, and the Menuthiasde of Ptolemy: the superficies is reckoned at 200 millions of French acres; it lies nearly north, north east, and south, south west, and is situate between the 12th and the 26th degrees of latitude. Madagascar is every where watered by large rivers, streams, and rivulets, which have their source at the foot of that long chain of mountains that runs through the whole extent of the island from east to west. The two highest promontories, are called *Vivagora* and *Botismene*.

\* These mountains enclose within their bosoms, a variety of precious minerals and useful fossils. The traveller, who for the first time rambles over savage and mountainous countries, intersected with vallies and with hills, where nature left to herself brings forth the most singular and the most varied productions, is involuntarily surprised and terrified at the sight of precipices, the summits of which are crowned with monstrous trees, that seem coeval with the world. His astonishment is redoubled at the noise of those grand cascades, the approach to which is generally inaccessible. But to those views so sublimely picturesque, rural scenes soon succeed; little hills, gentle rising grounds, and plains, the vegetation of which is never repressed by the intemperance or the vicissitude of the seasons. The eye contemplates with pleasure those vast savannas which nourish numberless herds of bullocks and of sheep. You behold a flourishing agriculture, produced almost solely by the fertilising womb of nature. The fortunate inhabitants of Madagascar do not bedew the earth with their sweat; they scarce stir the ground with a rake, and even that slight preparation is sufficient. They scrape little holes at a small distance from each other, into which they scatter a few grains of rice, and cover them with their feet: but that which incontrovertibly proves the extreme fertility of the soil is, the recollection that the lands sown in this careless manner produce an hundred fold.

\* The forests present a prodigious variety of the most useful and the most beautiful trees; ebony, wood for dying, orange and ci-

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\* The English company about to form a settlement on the coast of Africa, seems to be actuated with the wise and humane sentiments here inculcated. R.

tron groves, bamboos of an enormous thickness, and palm trees of every kind. The timber employed in the construction of ships, is no less common than those kinds so much prized by the cabinet maker. We are told by Flacourt, that in the year 1650, he sent to France 52,000 weight of aloes of an excellent quality.

‘ All of these various trees and shrubs are surrounded by an infinite number of *parasitical* plants; mushrooms of an infinite diversity of kinds and colours are to be met with every where in the woods; the inhabitants call them *bolat*, and know well how to distinguish those which are prejudicial to the health. They collect large quantities of useful gums and resins, and out of a milky kind of saccharine substance which the islanders extract from the trees denominated by them *finguiore*, by means of coagulation, they make that singular substance known to naturalists by the name of gum elastic. The forests are covered with herbs unknown to botanists; some are aromatic and medicinal; and others well adapted for the purposes of dying. The flax, which is a species of hemp that surpasses in strength and in length that of Europe, the sugar-cane, wax, different kinds of honey, gumlac, amber, ambergrise, several silky substances, and cotton, are objects of commerce which Madagascar would have furnished in profusion, if the Europeans, from the time that they first visited this island, had endeavoured to have made the inhabitants acquainted with the proper means of preparing and collecting the different valuable articles which I have just enumerated. The most indefatigable botanist during the course of a long life, could make himself but slightly acquainted with the natural history of the vegetables which grow in the different parts of an island, which is so extensive as to enjoy the benefit of several different climates.’

After this interesting account of the country, our author undertakes to describe its inhabitants. These, which he indiscriminately terms *Melagaches*, or *Madécasses*, are in person above the middle size of Europeans. The colour of the skin is different in different tribes; among some, it is of a deep black; among others, tawny; some of the natives are of a copper colour, but the complexion of by far the greatest number, is olive. All those who are black, have woolly hair like the Negroes of the coast of Africa; those, on the other hand, who resemble Indians and Mulattoes, have hair equally straight with that of the Europeans; the nose is not broad and flat; the forehead is large and open; in short, all the features are regular and agreeable. Their physiognomy displays the appearance of frankness and of satisfaction: they are desirous only of learning such things as may administer to their necessities; that species of knowledge which demands reflection, is indifferent to them; sober, agile, active, they spend the greatest part of their time either in sleep or in amusement.

In fine, we are told, that the native of Madagascar, like savages in general, possesses a character equally devoid of vice and of virtue; the gratifications of the present moment, solely occupy his reflections; he possesses no kind of foresight whatever, and  
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he cannot conceive the idea that there are men in the world who trouble themselves about the evils of futurity.

The population of the island has been estimated at four millions, but this calculation is thought exaggerated by our author, and indeed it appears incredible to us. Every tribe or society inhabits its own canton, and is governed by its own customs. Each of these acknowledges a chief; this chief is sometimes elective, but more usually hereditary. The lands are not divided and portioned out, but belong to those who are at the trouble of cultivating them. These islanders make use of neither locks nor keys; the principal part of their food consists in rice, fish, and flesh; their rice is moistened with a soup which is seasoned with pimento, ginger, saffron, and aromatic herbs. They display wonderful cunning in catching a variety of birds, many of which are unknown in Europe; they have the pheasant, the partridge, the quail, the pintado, the wild duck, teal of five or six different kinds, the blue hen, the black paroquet, and the turtle dove, in great plenty; and also a bat of a monstrous size, which is much prized on account of its exquisite flavour. These last are so hideous in their appearance, that they at first terrify the European sailors, but after they have vanquished their repugnance to them, they prize their flesh infinitely before that of the pullets of their own country.

The *Melagaches* also catch an immense quantity of sea-fish, such as the dorado, the sole, the sardinia, the herring, the mackarel, the turtle, the oyster, the crab, &c. The rivers afford excellent eels, and mullets of an exquisite flavour.

The following is a description of the southern division of the island:

‘ That part of Madagascar in which fort *Dauphin* is situate, is very populous. Almost all the villages are placed on eminences, and surrounded with two rows of strong palisadoes, somewhat in the manner of such of our fences as are composed of hurdles and turf. Within, is a parapet of solid earth about four feet in height; large, pointed bamboos placed at the distance of five feet from each other, and sunk in a pit, form a kind of *loop-holes*, which contribute towards the defence of these villages, some of which are besides fortified with a ditch ten feet in breadth, and six in depth.

‘ The dwelling of the chief is called a *donac*. The *donac* consists of three or four large houses, encompassed with an enclosure. The chief resides there, with his wives and children; a few slaves watch day and night at the entrance. When the chiefs go abroad, they are always provided with a musket, and a stick armed with iron, and adorned at the extremity with a little tuft of cow’s hair. They wear a bonnet of red wool. It is chiefly by the colour of their bonnet that they are distinguished from their subjects. Their authority is extremely limited: however, in the province of *Carcanossi*, the lands by custom belong to their chiefs, who distribute them among their subjects for the purposes of cultivation; they exact

exact a trifling *quit rent* in return, which in their language is called *faensa*.

'The people of Carcanossi are not altogether ignorant of the art of writing; they even possess some historical works in the Madagascar tongue: but their learned men, whom they term *Ombiaffes*, make use of the Arabic characters alone. They have treatises on medicine, geomancy, and judicial astrology; the most renowned live in the province of *Matatane*: it is in that district that magic still remains in all its glory; the *Matanes* are actually dreaded by the other *Madecasses* on account of their excellence in this delusive art. The *Ombiaffes* have public schools in which they teach geomancy and astrology. The natives have undoubtedly learned the art of writing from the Arabians, who made a conquest of this island about 300 years since.'

We are obliged reluctantly to omit an account of the manual arts practised by this extraordinary people; and more especially the manner in which they manufacture their paper and ink, which is extremely ingenious. The History of La Cafe too, a Frenchman, equally esteemed by the natives, and envied by his own countrymen, with his extraordinary wars and adventures, must also remain unrecounted. We cannot however refrain from transcribing the following anecdote, partly because it is interesting in itself, and partly because in it we trace the origin of a long and bloody conflict between the natives and the French settlers.

'Dian Manague, sovereign of the province of Mandrarey, a powerful, courageous, spirited chief, and a faithful ally of the French, had received into his *donac*, and treated with the most distinguished hospitality, father Stephen, a monk of the order of St. Lazarus, and superior of the Mission in Madagascar. This father, charmed with the good qualities of the chief, imagined that it would be very easy to convert him to the Christian religion. As soon as Dian Manague perceived his intentions, he thought that he was obliged, on account of the friendship which he professed for his countrymen, and more especially from his regard to La Cafe, to inform the zealous missionary of the inutility of his labours. These people love to harangue and to argue in public: Dian Manague accordingly assembles his women and his domestics, on purpose to tell father Stephen in their presence, that he would never be prevailed upon to forego the customs in which he had been educated and brought up. 'I pity,' says he, addressing himself to the priest, 'I pity your folly, in thinking that at my time of life, I should sacrifice the happiness and the pleasures which surround me in my *donac*, to your opinions. I pity you too, for being deprived of all that can dissipate the cares of life. You would permit me to live with one woman; but if the possession of one is a blessing, why should the possession of a numerous seraglio be an evil, when peace and concord reign among those who compose it? Do you perceive in these women any indications of jealousy, any symptoms of hatred? No—All my wives are good, they all strive to make me happy, and I am rather their slave than their master.'

But

‘ But if your maxims are so excellent and so necessary, why do not your brethren at the fort follow them? Why do not you oblige them to observe them? They ought to be better acquainted than me with the merits and the weight of your *dogmas*. Believe me, my friend, for I would not wish to deceive you, that it is not possible for me to renounce my customs; I shall never forsake them but with life: I permit you, however, to exercise your zeal in regard to the people who own my authority; I grant you the same power over my family and my children, but this permission will be but of little use to you, if you do not know how to bend and modify your precepts to our customs and usages.

‘ Father Stephen replied to this speech, by commanding the chief instantly to repudiate all his wives, except one; and this missionary was so impolitic as to threaten that he would order all his women to be carried away by the French, if his commands experienced the least delay in their execution. It is not difficult to foresee, that such an unforeseen menace was likely to occasion a general indignation and tumult in the *donac*. The women instantly assaulted the holy father, overwhelmed him with injuries and with blows, and in the first impulse of their fury, would undoubtedly have strangled him, if Dian Manague, notwithstanding his grief, had not come instantly to his relief. It was necessary to make use of all his authority, before he could be permitted to remain a single moment alone with this missionary, whom he at length dismissed with a rich present—He did more, he asked from the priest a respite of fifteen days, that he might have time to decide in regard to the interesting business of his conversion: but this delay, solicited with so much eagerness by the chief, and agreed to with great difficulty by the missionary, had a far different object in view, than what was supposed. Dian Manague wished to make use of the time granted, on purpose to remove from the province of Mandrarey, without danger of being pursued by the French; and, as soon as he thought that he could accomplish his escape with safety, he fled with his wives and his slaves, and took refuge in the country of the *Machicores*, a province twenty-five leagues distant from fort *Dauphin*. Notwithstanding the secrecy observed on this occasion, father Stephen did not long remain ignorant of the transaction; he had spies in the very *donac* of the chief. It was in vain that Chamargou the governor endeavoured to detain him at the fort: the priest consulting nothing but his zeal, conceived the rash resolution of following Dian Manague to the country of the *Machicores*. A brother Lazarite, another Frenchman, and six domestics, entrusted with his baggage and sacerdotal habits, accompanied him in this perilous mission. It was in the first week of Lent, in the year 1664, that he was at length able to join Dian Manague, after a variety of vexations and fatigues. Dian Manague, more surprised than terrified at the courage of the holy father, testified the most profound veneration for, and gave him the most flattering reception. It was in vain that he supplicated him to renounce the project of converting him, by observing that his heart revolted at the idea, for father Stephen, by way of reply, laid hold of his *oli* and his *amulets*, threw them into the fire, and declared war against him. No one will be surprised to learn, that



that such a violent conduct cost him his life, as well as that of his followers. Dian Manague, instantly ordered them to be murdered, and at the same time vowed the destruction of all the French. That he might be the better able to fulfil his fatal oath, he sent his son, who had been baptized, to his brother-in-law Vantague, to inform him of the motives which had induced him to deliver himself and people from the tyranny of the French, whose impious designs tended to overturn the laws, customs, and religion of his countrymen; he added, at the same time, that his *oli* a kind of *amulet* which these islanders consult, had commanded him to be their defender at the peril of his life; and he assured Vantague, that the French were rendered incapable of victory on account of their criminal conduct towards his divinities.'

We forbear to relate the particulars of this horrid war: it is sufficient to observe, that the zeal of the missionary not only occasioned his own death, but that of a great number of his countrymen; and that the pagan, Dian Manague, dressed in the *surplice and square cap* of father Stephen, performed prodigies of valour against his Christian enemies, whom he probably would have extirpated, had it not been for the prudence, the courage, and the good fortune of the celebrated La Case.

Annexed to the account of Madagascar, is a description of a variety of trees, shrubs, and plants, which grow on the north side of that island, and which were transplanted from thence by the author to the isle of France. A curious account of the pirates who formerly infested that island is also to be met with here, and a number of anecdotes concerning the celebrated count Benyowsky, who seems to have been well known to the abbé Rochon, by whom he is described as a worthless adventurer. We formerly hinted our own suspicions on this head, [see *Analyt. Rev.* Vol. VII, Art. VI, page 392,] and they are now fully confirmed by the respectable authority of the work before us.

A description of the natural productions, the religion, literature, &c. of Cochin China closes the volume; and there is a large and accurate chart of Madagascar presented to the abbé by M. Maleherbe, a minister to whom he gives the flattering compliment of being 'dear to the sciences.' It may be also necessary to observe, that this volume is interspersed with a variety of nautical remarks, the value of which may be easily guessed from the situation which the abbé possesses in the French marine. We shall conclude this article, to which we have been induced to pay more than usual attention, by a quotation which evinces that amiable sensibility and masculine sense that every where pervade the sentiments of the author.

'Europeans, you who sail to those distant countries, communicate your knowledge and your discoveries to the nations whom you term savages! Consider it as a law, as a duty, to exhibit to them

that justice, that equality, that attachment, which ought to reign among beings of the same species: the light of the present age no longer permits you to disown this sacred injunction. Forget not the immense obligations which you yourselves owe to certain truths which were unknown to your ancestors: you are indebted to them for the rapid progress which you have made in the sciences and the useful arts. The perfection of reason has an influence on the happiness of man, which the art of the most adroit sophist cannot enfeeble. Knowledge is henceforth susceptible of nothing but increase, and man will be so much the better and the more happy, as he shall become the more enlightened; for what system is more dangerous or more false, than that which has an opposite principle for its basis? Can it be denied, that a proper education bestowed upon some of the young *Malegaches* who might be sent back to their own country, as soon as they had acquired a perfect knowledge of our arts and manufactures, would not be conferring a great benefit on those immense countries? But to make this benefit the more complete, it ought to be endeavoured to preserve the young islanders from that spirit of frivolity which disgraces Europe, and more particularly France. Care must be taken that they do not carry into their native country this germe of a destructive plague, which would destroy every species of useful industry, and spread among whole nations evils, the effects of which it is beyond the powers of calculation to determine. It is more especially in great capitals that this scourge is felt in its full force. Millions of men perish unheeded, with misery and with fatigue, in the laborious occupations of agriculture; while the rich and opulent value only those talents and those arts which administer to their luxury. The eager attachment which idle people evince for the most useless, and often the most pernicious acquirements, is become so common, that it will soon cease to make any impression upon us. And in what does Europe so much excel, that she should be suffered to despise all the rest of the earth? On reviewing her manners and her laws, it will be found that she has scarcely escaped from a state of barbarity; and the most enlightened men cannot as yet foretel the epoch when the wisest of her nations shall be able to unfetter itself from those ridiculous prejudices which stifle useful industry, and give importance only to hurtful, or at least useless pursuits!

We understand that a translation of this valuable work is now in the press; a second volume of the original has been printed, but is at present withheld, from political motives. s.

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ART. III. *Travels through Cyprus, Syria and Palestine; with a general History of the Levant.* By the Abbé Mariti. Translated from the Italian. In two Volumes. 8vo. 777 Pages. Price 10s. in boards. Robinsons. 1791.

COUNTRIES, so memorable in history as those which are treated of in these volumes, must always be interesting both to the traveller and the reader. And although they have been frequently

quently visited and described (especially Palestine) there is, doubtless, still sufficient scope for further information and entertainment.—This traveller appears to have been a careful observer, and a minute journalist. His narrative abounds with historical and topographical details, many of which will probably be thought either too well known, or too inconsiderable, to be worth recording. But with these are united descriptions of customs and manners; particulars respecting commerce; and reflections scientific, political and moral, which will very well repay the trouble of perusal. Those parts of the narrative, which will perhaps be the most tedious to the reader, may be very useful to future travellers. We select a few extracts.

Describing the city of Larnic in Cyprus, M. Mariti gives the following account of the present state of the Mahometan worship. Vol. I. p. 64.

‘ Every mosque has an iman, or priest, who is obliged to go thither at the hours set apart for prayer. The imans are empowered to read the Koran, and to instruct the people.

‘ Were we to judge of their discourses from ours, we should form a very false idea of them. The mussulman eloquence admits nothing of the common-place kind. Less diffuse, and less ornamented, than the European oratory, every foreign idea, and every useless expression, are carefully banished from it. A Turkish sermon is a continued series of maxims and sentences. The minister never attempts to prove dogmas which nobody doubts; nor does he ever address himself to the audience as if to unbelievers. Morality is the basis of their discourses, which contain regulations for one’s conduct in every circumstance of life, and consolations for every kind of misfortune to which men may be exposed. The person of the orator is as simple as his discourse; and the profligacy of his conduct never destroys the beauty of his morality. A young voluptuary is never seen here declaiming against effeminacy and pleasure, an opulent dignitary preaching up the contempt of riches, or an elegant beau satirizing vice and luxury. These ridiculous contrasts, so common, and yet so little taken notice of, in Europe, would highly offend these people, who are very fond of simplicity: they would believe that one ridiculed both them and their religion; and the latter is an object upon which a good mussulman will never suffer raillery. I beheld also with pleasure, in their numerous auditories, a mixture and confusion of all ranks and conditions. The Turks have not yet introduced into their mosques those humiliating distinctions which disgrace our European churches. Places are not regulated by interest and grandeur; they are disposed of as chance directs: and the lower classes, more religious and more fervent, often occupy the first; and are not, as in Europe, ignominiously driven back to the door. I have no objection to such distinctions being observed in our theatres and academies; the manners of the world prevail there, and the entrance to them is opened only by gold: but that they should exist in our temples,



and that christians should tolerate them, is an insult to the principles of their divine legislator, who paid every attention to the indigent and the needy. Considering this point even in a political view, I will not hesitate to propose the abolition of these odious distinctions, as the best means of bringing back the people to our deserted churches, and of attaching them to the duties of christianity: they will then frequent places which restore them to their primitive equality; and cherish a religion which preserves to them, in an efficacious manner, the natural rights of mankind.

\* The muezzins are subaltern ministers, whose business is to call the people to prayers from the tops of the minarets: the reader perhaps will not be displeased to learn the manner in which they discharge this office.

\* When they have got to the top of the tower, they begin to call out towards the south, then towards the east and the north, and end with the west. Their cry is a kind of loud howling, which they send forth with all their might, shutting at the same time their ears with their fingers. This call, in the Arabic language, is made by invoking the name of God and that of Mahomet.

\* The Turks ought to pray five times every day; at the dawn of the morning, at noon, at three in the afternoon, at sun-set, and at midnight. On Friday, which is their day of repose, they repeat a sixth prayer, an hour before the setting of the sun.

\* People engaged in business do not attend to their devotions so often: they are satisfied with repeating a short prayer at the commencement and conclusion of the day.

\* Before they begin, they wash their feet, hands, and other parts of their bodies, with the most scrupulous attention. They then bend themselves as a token of adoration; kneel down on a carpet, a mat, or the corner of their garment; and, turning towards the south, pray with wonderful fervor for the space of half an hour. I observed that Mecca, the country of their prophet, and from which, according to their idea, salvation was dispensed to them, is situated towards the south; and for this reason they pray with their faces turned towards that quarter. The religion of the Turks is undoubtedly dishonoured by a multitude of superstitious practices. But one cannot help approving certain customs, which are the result of a sublime and affecting sentiment; such, for example, is that of considering every place where they pray, were it even in the open fields, as sacred: the grass which they tread on, the air that they breathe, and the shade under which they repose, all appear to them to be consecrated by this momentaneous commerce with the Eternal. It is a temple which the pious mussulman never after beholds but with respect, and which he never approaches but with religious emotion.

From the chapter on the commerce of Cyprus, we extract what the author says concerning the culture and sale of cotton, p. 218.

\* In this island there are two kinds of the cotton shrub; one of which thrives near running water, and is cultivated in those villages where there are abundance of streams and rivulets. This, without doubt produces the most beautiful cotton; and on this account

count it is preferred to the other which grows in those districts which are destitute of water, or which are refreshed only by the rains that fall in winter.

‘ The season of sowing this plant is the month of April. The inhabitants indeed might begin much sooner: but, as the first shoots would be above the ground at the time when the island is laid waste by locusts, these tender rising plants would run the risque of being devoured. In that case it would be necessary for them to begin again; and in order to avoid this inconvenience, they think it best to retard the crop.

‘ The ground destined for the reception of the seed, is prepared in the same manner as the corn-fields of Italy. Furrows being formed in the earth, two or three seeds are put into them at one place, and three or four at some little distance farther; and so on, in the same manner as French beans. As soon as the plants appear above the ground, the weakest are pulled up, and none left but those which are strong and vigorous. In the months of June and July, great care is taken to hoe the earth gently around them, and to extirpate those weeds which might tend to check their growth.

‘ The crop is collected in the months of October and November; and as a little time is necessary before the seed can be freed from its cover or husk, the first exportation does not take place till February or March, the year following.

‘ It is accounted a good crop when the whole produce of the kingdom amounts to five thousand bags; but there are some bad years, when it does not exceed three thousand. About half a century ago, according to the testimony of several people still living, the whole island produced eight thousand bags; and, under the government of the Venetians, thirty thousand. The difference between the ancient and modern crops, arises from the considerable decrease in population. Two natural causes contribute also, without doubt, to the sterility of this commodity at present; a scarcity of rain, and the powerful scorching winds which blow in the month of July. In this month, the cotton shrub being in flower, the fruit begins to be formed, and these winds make them drop off; so that few of them ever come to maturity.

‘ The agents of the European merchants are accustomed to pay before-hand the proprietors of this production, or those who collect it. This usage has been introduced into Cyprus within these few years, on account of the number of commercial houses established in the island: before, payment was never made till the delivery of the goods.

‘ A bag of cotton consists generally of an hundred bundles, each weighing six pounds three quarters, Florence weight.

‘ Every kind of merchandize, whether exported or imported, is subject, in Cyprus, to two kinds of expence. The first is the tariff; which, being established by long custom, never varies: all the European factors submit to it without murmuring, and make no remonstrances whatever against it. The second kind is regulated by the value of the merchandize. The custom-house dues are three per cent.; those of the consul two; the charge for brokerage, one per cent. on the natural value of the goods; and that

of commission two per cent. on the price and expences. If the correspondent or agent at Cyprus has employed for the purchase and expences a bill of exchange, on Constantinople for example, as usually happens, one per cent. is then added of brokerage and commission, for negotiating the bill of exchange.

‘ The expences of tarif, for sending cotton from Cyprus to Europe, is five piaſtres of the grand ſignior’s money per bag; which is equivalent to eighteen livres, five ſols, and eight deniers French. The piaſtre of the Levant is worth three livres, ſix ſols, and eight deniers; and a bag weighs ſix pounds three quarters.

‘ The greater part of this cotton is transported firſt to Venice, and from thence diſperſed throughout all Germany. There is ſo great advantage in diſpoſing of it at Venice, that ſeveral Engliſh and Dutch houſes, as well as ſome at Constantinople, and even Aleppo, ſend it to that city at their own expences, where it is ſold on their account.

‘ Through this channel it is conveyed every year to France and Italy; but it goes directly to Holland and England.’

The author goes on to ſpeak of the ſilk, wool, and various vegetable and mineral productions of Cyprus. The following account of the method of collecting ladanum, here improperly called laudanum, is curious. Vol. I. p. 232.

‘ The greater part of the ladanum is collected in the ſpring time, in the village of Laſcara.

‘ It is a kind of dew which falls in the night on certain plants reſembling ſage, and bearing a flower ſomewhat like the wild roſes that grow in the hedges.

‘ In the morning very early, before the ſun has diſſipated this dew, the ſhepherds drive their flocks of goats to the fields; and the ladanum being thick, and of a viſcous nature, adheres to their beards. It is then carefully taken from them; and the ladanum, thus collected, is the pureſt and leaſt adulterated with heterogeneous matter. Whiſt theſe animals are feeding in the plain, the ſhepherds collect it, at the ſame time, by fixing a goat’s ſkin to the end of a ſmall ſtick, with which they gently ſweep thoſe plants that are covered with this ſubſtance.

‘ The wind in the day time generally covers theſe plants with duſt; and hence it happens that the ladanum, either in whole or in part, is never free from mixture: but it is purified at Nicoſia by means of fire and oil. Ladanum prepared in this manner becomes much ſofter, and emits a ſtronger odour. The principal ſtorehouſe of this commodity is Nicoſia, where it is packed up to be ſent to Larnic; from which it is transported to different parts of Europe. The expence of the tarif to Leghorn is five piaſtres for a quarter of a box, containing a hundred and eighty, and ſometimes three hundred pounds.’

Having treated at large of the commerce of Cyprus, Mr. M. gives an account of the different conſuls, their offices, authority, cuſtoms, &c. deſcribes the climate, the culture of vines, the method of making wines, and adds various circumſtances reſpecting the management of them.



The second volume opens with a description of the different people who inhabit the province of Syria and Palestine, in which is interwoven an abstract of their history. Our traveller then describes the principal places through which he passed. We shall confine ourselves to that which appears to us the most interesting part of this volume, Mr. M.'s account of his visit to Jerusalem. Vol. II. p. 301.

‘ Having arrived at the gate of Bethlehem, and having no one to guide me, I resolved to follow the caravan. I entered the city on horseback, which in the last century Europeans were not suffered to do; and, being stopped by a Turkish centinel, paid the usual toll, which is two *medins* for each person.

‘ Scarcely had I advanced two steps in the first street, when a christian of the Latin communion politely accosted me, and asked if I was not a Frenchman, which is an appellation bestowed here on all the Europeans. On my returning an answer, he offered to conduct me to the convent of St. Saviour, which is in the possession of the fathers of the Holy Land. This obliging attention from a stranger gave me a very favourable idea of the manners of the people of Jerusalem. . . . .

‘ I presented myself to the superior, who received me with much politeness. He asked me my name, that of my country, and the object of my voyage; in order that he might insert them in the Pilgrims' Register, which is carefully preserved among the archives of the convent. After this, he shewed me the cell destined for me, which was extremely commodious; and the interpreter introduced me to the other officers of the house.

‘ In a little time I was very agreeably surprized to see Mess. Ventre, Leblanc, and Sube, three French merchants, with whom I had lived on the most friendly terms at Acre, arrive at the monastery. They had been exposed to great dangers in their journey; and recollected only in a confused manner the different places through which they had passed almost like fugitives. The good fathers were very happy in meeting with four Europeans together, of whom they asked a variety of questions. The greater part of them had been born in France; and religion, which induced them to settle among the infidels, had not been able to obliterate from their minds the dear remembrance of their ancient country.

‘ Some religious ceremonies are here practised towards travellers; and it would be neither decent nor polite to reject them. They are conducted to vespers, and invited to follow the procession with tapers in their hands. The priests who officiate wash their feet amidst prayers, and a *Te Deum* chanted by the choir; after which they are introduced into the hospital, and requested to preserve the tapers in memory of this august pilgrimage.

‘ All Europeans, of whatever religion, are received in the convent, and supplied with every necessary and convenience. At their departure they generally leave a small sum by way of alms; but this is merely gratuitous, and nothing is ever asked from them.

‘ The orientals who follow the rites of the Latin church may lodge also with the fathers of the Holy Land; but only for three

days: if their affairs require them to reside longer at Jerusalem, they must retire to a small house near the convent, to which these monks continue to send them provisions.

‘ The superior shewed every possible attention both to me and my friends. We had a separate table, and were sometimes served by the monks themselves, who readily sacrificed their moments of leisure to our convenience. . . . .

‘ The sepulchre of Christ, which is open only on solemn days, is in the Church of the Resurrection. All pilgrims and devotees come hither to celebrate the holy mysteries, under the protection of the governor, who sends a party of soldiers to escort them; and they enter the church in procession, and with the sound of plaintive music. On this occasion, I think it would be difficult for any person, of whatever religion, not to be inspired with sentiments of reverence and awe, on the sight of this august temple.

‘ Gloomy, and of an immense size, it is lighted principally by the lamps which are suspended from its roof. The pilasters are become black by length of years, and no ornaments are to be seen on its walls. The altars and statues of the saints are of coarse stone, and the chandeliers of wood. Every thing used here for religious service is in the simplest and plainest taste. In a word, this church is poor, but it is what a church ought to be. The Deity requires only from man purity of heart, and an exemplary life. Why did Jesus Christ himself live in the bosom of indigence? Was it not to teach the world that religion is inseparable from poverty? I will venture to affirm, that it is an insult to heaven to display too much luxury and magnificence in holy places. It is assimilating things sacred to things profane. It is authorizing in the mind of the opulent man that passion for riches, which makes him turn aside his eyes from misfortune. It is, above all, afflicting the heart of the poor, who cannot resolve to bless misery, before an altar shining with gold, silver, and jewels.

‘ The company of devotees bend before the stone of unction, which served for embalming the body of Christ when it was brought down from Mount Calvary, and repeat a prayer, after which, the priests and assistants worship the cross. Near this is the Chapel of the Annunciation, where the officiating priest sits down, and presents his hand to the people to be kissed; while different hymns are chanted before the altars, which bear the names of the different mysteries of the catholic religion. The air of humility and attention with which this service is performed, is truly affecting.

‘ All the Christian sects of the east are permitted to officiate in this church, as well as the Abyssinians, the Cophts, the Armenians, and the Greeks. They assemble on Palm-sunday, and divide the chapels amongst them.

‘ The procession of the Greeks is particularly remarkable for a great number of standard, on which are represented the mysteries of the passion. The patriarch himself officiates on that day, having as assistants the bishops and priests, who bear flambeaux and olive branches in their hands. At the end of the procession, it is customary for the people to break the palms, and to tread them under foot.

‘ It

It may be easily imagined, that there must be a dreadful discordance and confusion of voices among seven or eight different sects. Each chant their hymns in a peculiar manner, and in their usual language. To this may be added the horrible noise they make with tables of beech wood, to which are affixed large iron chains. Placed in the nave of the church by way of bells, they dash them against each other, and sometimes strike the upper part of them with hammers: these singular instruments are called *smantirions*.

p. 380. 'There is one superstitious practice, however, used by the schismatic Greeks, which is so singular, that it cannot fail of giving a momentary entertainment.

'This sect, deluded by their priests, sincerely believe that God annually performs a miracle in order to send them sacred fire. The manner in which they prepare to receive it is as follows: A great crowd assemble in the church of the Resurrection, together with people who sell provisions of every kind. A thousand different voices are then heard all at once; and the whole company beginning to run round the chapel of the Sepulchre, they press against each other in such a manner, that many of them are thrown down and trod under foot. There are some who butt at each other like rams, and struggle with the greatest violence. A dozen collected together may be seen challenging each other to a combat with their fists. Some traverse the church, riding on each other's shoulders; others are dragged along the pavement by the feet; several, resting their bodies on their heads and hands, agitate their legs in the air, or turn round with the velocity of a wheel; while others, uniting together, form pyramids, which tumble down, and often occasion contusions and dangerous wounds to the actors of this strange farce. In the midst of this mad disorder, the arches of the church continually resound with the exclamation, *buia, buia*; which signifies, in the Arabic language, Here he is! here he is! it is he himself!

'These extravagances are continued for four hours, and are only a prelude to those which are to take place the next day.

'It is customary for the governor of Jerusalem to be present at this singular scene. A sofa is prepared for him in the gallery, set apart for spectators, where he admits, together with his courtiers, all European travellers.

'On this occasion, the other oriental Christians, who have separated from the Romish church, may be seen amidst the Greek schismatics. In their hands they hold wax tapers, painted of different colours, in order to kindle them at the sacred fire which is about to descend.

'A strict search is in the mean time made throughout every part of the church; and all the lamps are extinguished, to prevent the doubts and suspicions of unbelieving miscreants.

'The Copts, the Greeks, the Armenians, and the Syrians, walk in procession together, and with no less noise and tumult than is observed during the preceding ceremonies. When this is finished, the bishop of the Greeks and the patriarch of the Armenians, enter the chapel of the Sepulchre, the doors of which



they carefully shut, and place a guard of Turks at them, to keep the people at a distance.

‘ The loud cries, combats, and all the other extravagances, are then repeated to such a degree, that the janissaries are obliged to check the confusion with their sticks.

‘ At length the two lateral doors of the chapel are opened together; and the sacred fire is seen shining in the hands of the two ministers, who present it to the people.

‘ Their hearts are then transported with joy; they hasten to light their tapers; shew them to the spectators in the gallery, exclaiming, a miracle! a miracle! and each congratulates the other, on being once more thought worthy of divine favour. They embrace one another with great affection, shed tears of joy, and by every possible demonstration endeavour to express their gratitude towards heaven. Some carry their folly so far as to burn their flesh by extinguishing a taper against their breast, to sanctify more efficaciously, as they say, their hearts, their minds, and their souls. A second procession is afterwards made, by way of returning thanks, and each retires to his home.

‘ We find therefore that here, as well as elsewhere, the priests sport with the credulity of the people; but I have no occasion to explain their motive. It may be readily guessed, that if they were not well paid, they would not give themselves the trouble to perform a miracle. . . . .

p. 387. ‘ It is not precisely known at what period this ceremony began to be practised. We find only that mention is made of it in the Ecclesiastical Annals of Baronius; and the following are the words which he puts into the mouth of Urban I. who engaged the people to attempt to conquer the Holy Land. “ It was in this place that Christ died for us; it is here that he was buried; it is here, that in remembrance of his passion, he causes a divine fire to descend on his tomb, by which all the extinguished lamps are soon lighted. Will you then suffer the infidels to remain in possession of this miraculous treasure?” I am astonished how a Pope could believe that infidels obtained from heaven the favour of a miracle.’

This volume contains, among many other valuable articles, some curious inquiries respecting the ancient Arabs, and a brief view of the present state of the Greek church. D. M.

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ART. IV. *A Treatise on the Fevers of Jamaica, with some Observations on the intermitting Fever of America, and an Appendix, containing some Hints on the Means of preserving the Health of Soldiers in hot Climates.* By Robert Jackson, M. D. 8vo. 424 pages. Price 6s. in boards. Murray. 1791.

THE treatise before us is divided into thirteen chapters. In the first chapter the author gives the general character of the remitting fever of Jamaica; and seems to agree in opinion with most writers upon the subject, ‘ that fevers which are essentially in themselves the same disease, vary in their appearance from difference of climate and season;’ and observes, that the fact cannot

cannot be better illustrated than in Jamaica, 'where a very small change of place, or the ordinary revolution of seasons, are often observed to influence in a high degree the appearances of the common endemic of that island.' The author also further remarks, that though Savanna la Mar be situated in a level country, and partially surrounded by a morass, yet that the fever was more mild in its symptoms, and more regularly remitting in its form there, than in most other parts of the island. The neighbourhood of salt marshes our author, therefore, thinks not so prejudicial to health as has generally been imagined; on the contrary, he believes it to be more healthy. This is differing widely from very high medical authorities; we could therefore have wished that Dr. J. had been more particular. The endemic of Jamaica, and that of North America, the author supposes essentially different.

Chap. 2. The types of periodical fevers are here at some length considered by our author, though they have generally been neglected by the practitioners of Jamaica. Dr. J. has no doubt about the existence of regular types in the fevers of the West-Indies, notwithstanding their difficulty of being traced. The single tertian, the author observes, was a form of fever occurring frequently in Jamaica, 'particularly in the dry and healthy season;' but that 'the double tertian, with similar paroxysms on alternate days, was still more common in the rainy and sickly months.' Anticipating types, our author remarks, are generally signs 'of increasing violence though of more speedy termination;' but that 'the postponing of a paroxysm has usually been allowed to indicate a disease whose violence has begun to decline.' The single tertian was constantly observed to begin in the forenoon from eight to twelve, whilst the quotidian forms of the disease generally began in the evening from four to eight. This, however, did not hold true in different parts of the Continent of America, though constantly noticed at Savanna la Mar, in Jamaica. The cold fits were also more remarkable in the single tertian than in the other forms of fever, and the duration of the paroxysms were longer in it than in the double tertian or quotidian. The paroxysm of the morning in the double tertian was longer than the evening one, and more violent, at least in the beginning of the disease. The types of fevers, our author thinks, are modified by climate, as 'in Jamaica there were for one single tertian three double ones; whilst in America the single tertian bore the proportion of ten to one, perhaps, to all the other forms.'

Chap. 3. Critical days being in some degree connected with the types of fevers, Dr. J. therefore next enters upon their consideration, and thinks they have by no means been satisfactorily explained, notwithstanding the many volumes which have been  
written

written upon them. After remarking, that the tendency fevers have to terminate on particular days was soon observed, he goes on to inform us, that it was not till the year 1776 that he made the *great discovery* of the proportion those days bore to each other, and of the sources of the many deviations which occurred. 'The anticipation, the postponing, and the complication of type,' Dr. J. thinks 'the principal circumstances which usually disturb the regular critical periods in fevers of short duration;' but 'in those of longer continuance there is still another cause, viz. a change in the nature of the symptoms, or in the mode of action of the febrile cause,' taking place on or before the seventh day. In consequence of this change, the author observes, that 'the order of the critical days was sometimes disturbed, and appearances were often produced which seemed to contradict the rules' he had 'attempted to establish.' It was a common remark, Dr. J. says, that 'after the seventh day there was less apparent regularity in the movements of nature,' which he thinks was in 'consequence of a *septenary revolution* which accidentally disturbed the regular order of the ordinary days of crisis.' It is confirmed by Hippocrates, adds our author, that not only in a 'relapse, but also where the disease undergoes any remarkable change in the nature of its symptoms, the disorder is generally disposed to continue for the same length of time in this new form, as it had done in the former.' Some cases are next related, in one of which our author observed nine septenary revolutions to take place. In short, it is Dr. J.'s opinion, that 'the critical periods are improperly calculated by the natural day,' and that 'the doctrine can only be rendered *consistent* by attending to the periods of the disease, by simplifying complicated types, and by marking those septenary or other revolutions, which happening at different distances of time, occasion an appearance of irregularity which does not exist in reality.' The author, having given his own observations, proceeds to detail the authors who have written on critical days, beginning with Hippocrates. But notwithstanding what the author has said, and he has not said a little, we have still our doubts respecting critical days. The *light* which Dr. J. *thinks* he has thrown upon the doctrine of critical days, we must own, appears to us but a very faint glimmering, insufficient to conduct the medical traveller through the mazes of supposed critical movements.

Chap. 4. The author here inquires into the remote causes of remitting and intermitting fevers. After informing us, that 'the general remote cause of intermitting and remitting fevers, consists in invisible exhalations floating in the air,' the author proceeds to tell us, that 'the approach to the new and full moon, or something connected with that approach, may *justly* be considered as a powerful



powerful exciting cause of fever.' Dr. J. was led to this from observing several of the soldiers quartered at Savanna la Mar to be attacked on the same day, when the moon was near the full.

Chap. 5. The proximate cause of fevers is next considered, and after stating generally the different opinions which have been advanced, the author particularly notices Dr. Cullen's, and differs with him in the supposition that debilitating causes can have a tendency to produce spasm and re-action, and says, 'thus I have seen the most extreme degrees of debility and languor in all the functions continue for even eight or ten days without ever being able to discover the smallest marks of spasm, or obvious re-action.' The author, however, allows debility to have some share in the cause of fever, but thinks that other circumstances are combined with it, which we have not yet been able clearly to discover.

Chap. 6. Begins with the general history of the endemic fever of Jamaica; and the author remarks, that, before the perception of languor and debility, 'which are commonly only the immediate forerunners of coldness and shivering, a disagreeable though undescribable affection of the stomach took place.' After describing the course of the different fits, Dr. J. says, 'the resemblances,' which he has mentioned, 'were found in all the different species of the remitting fever of Jamaica; but from causes which were not always perceived, and which sometimes appeared to be very accidental, the disease was distinguished in a part, or the whole, of its course, by the prevalence of a train of symptoms of such a particular nature as gave occasion to the distinctions of inflammatory, nervous, malignant, putrid, or bilious.' The author describes each of these distinctions in a separate section.

Chap. 7. Contains the prognosis in fevers; and Dr. J. thinks that Hippocrates placed too much confidence in signs separately considered, and formed his conclusions too often from single facts. Much advantage the author supposes may be derived from a knowledge of 'the type, general course, and tenor of the disorders, and also from the *general* nature of the paroxysms.'—Speaking of the pulse, he says, that a weak, a feeble, and easily compressed pulse was a bad one; and that an indistinct and small, or small and hard pulse at a late period of the disease, with delirium or clammy sweats, indicated the most extreme danger. Also that pulse where the stroke was obscure, and where there was a wavering, a tremulous, and constantly creeping or vermicular motion in the artery, was particularly dangerous. Other states of the pulse are likewise noticed. The appearances of the tongue are next mentioned; after which the author is led to the consideration of vomiting, which he thinks an alarming symptom in the fevers of the West-Indies. 'The vomiting of a clear ropy liquor, in which were  
found

found swimming flakes of a dark coloured mucous, always indicated great danger.' The dangerous affections of the vital organs were hurried and unequal respiration, especially if attended with deep sighing, delirium, when continuing undiminished during the remission, a stern sullenness, an unmanageable furiousness, picking the bed cloaths, tracing figures on the wall, stupor, &c.

Chap. 8. The author here points out the difference between a crisis and simple remission in the fever of Jamaica.

Chap. 9. We now come to the general treatment or cure of the remitting fever of Jamaica; and the author first inquires 'how far the cure of the disease is the work of nature, and how far it already has been, or hereafter may be accomplished by the exertions of art.' The power of the *vis medicatrix naturæ* is therefore first examined; and Dr. J. is of opinion, that there is no regular design in nature 'to restore the health of the body by one uniform mode of operation,' yet he seems to believe, that there is a general tendency in fevers to terminate after a certain duration. This termination, the author however thinks, takes place 'from a hidden something in the nature of the febrile cause, something which ceases to act, or changes its mode of action' after a certain time. We wish the author could have explained *this something*. Having rejected the power of the *vis medicatrix naturæ* in the sense in which it has commonly been received by medical writers, the author proceeds to notice other remedies. Neither tartar emetic, James's powder, nor even the bark, he thinks, has power to stop the progress of the disease at once; this, he says, 'can only be accomplished by those great and remarkable changes, which destroy a certain *aptitude*, in the state of the system, to the morbid cause in which the disease is supposed to consist. But the author has neither informed us of the nature of this *aptitude*, nor of the remote causes, therefore we are still in the dark respecting any method of cure upon this plan. In short, Dr. J. recommends the practitioner to direct his views chiefly to 'the force of the morbid cause, and the powers of the constitution;' and concludes, by saying 'that wherever the morbid cause is weak, and the powers of life in the general system, and particularly in the vital organs,' are 'strong and active,' nothing more is to be done 'than to look on.'

Chap. 10. The particular treatment of the fever of Jamaica is next entered upon; and Dr. J. observes, that 'the fever which prevailed at Savanna la Mar was naturally a disease of the remitting kind; yet circumstances were sometimes connected with it so as 'to prevent it from assuming its proper form.' Therefore to remove these circumstances was the first indication of cure. Evacuations were generally first employed 'as the means of procuring remissions,' where 'the inflammatory diathesis

diathesis prevailed in excess.' We doubt, however, whether ever sthenic diathesis can arise from the causes mentioned by our author. We know that there is sometimes a *simulacrum* of phlogistic state even in the intermittents of this country, yet the *real* state is proved to be *asthenic* from wine, bark, &c. being its remedies. Our author notwithstanding goes on to inform us, that the 'relaxation of spasms, and removal of *this inflammatory diathesis*, more certainly followed bleeding, if the blood was drawn from a large orifice; if the patient was placed in an erect posture during the operation; and more certainly still, if the lower extremities were at the same time immersed in warm water.' Having premised bleeding according to the urgency of the case, the author has recourse to purgatives. The purgative he principally recommends is a solution of Glauber's salt, with a little emetic tartar. Blisters were also of use. But the remedy upon which the author seems chiefly to depend is the free and bold use of cold bathing, in an early stage of the fever. Where the nervous system was principally affected evacuations were seldom necessary, but blistering, opiates, and a judicious use of the warm bath were of service. Cold bathing with salt water was however still the most powerful remedy. In fevers, which were accompanied with uncommon pain of the head, the author says, 'he has sometimes found it serviceable to apply cold to the part affected; the feet being at the same time immersed in warm water, and blood flowing, by a large orifice, from the arm.' This is doing something more than *looking on*. When bilious appearances were present, the author gave a 'few grains of ipecacuanha,' or a little 'camomile tea,' to produce vomiting, after which 'a draught of cordial stimulating liquor' was administered, 'to promote a diaphoresis,' and a blister applied to the 'region of the liver.' In short, Dr. J. thinks to procure remission is the first object in the cure of the fever of Jamaica; and that the second is to prevent the return of the paroxysm. He concludes his account of the cure of the Jamaica fever, with some observations on the use of bark and wine.

Chap. 11. The author here notices the yellow fever of the West-Indies, and thinks, that 'that species of it distinguished by black vomiting has not been described by the practitioners of any other country.' After observing, that there exists an essential difference between the remitting fever of the West-Indies, and the yellow fever; Dr. J. divides the latter into three forms: for an account of which we must refer our readers to the work itself. Having related some circumstances respecting the general nature of the yellow fever, the author proceeds to give a more particular description of the disease according to his three divisions, allowing a section to each. The appearances on dissection are likewise pretty fully described; but



but we are sorry the limits of our journal will not allow us to state them. The method of cure pursued by our author, in each of the forms of the yellow fever, are also fully detailed.

Chap. 12. Some observations on the intermitting fever are given; and Dr. J. having described the 'most usual symptoms of the paroxysms of an intermitting fever,' and mentioned 'some general resemblances' of the American intermittent, proceeds to trace the peculiarities of the disease in the different provinces in which the regiment he belonged to served. After the history and progress of the intermittent of America, we find the manner of treating it stated. The great danger, the author remarks, depends upon its tendency 'to degenerate into dysentery or dropsy, or to form visceral obstructions.' Bark, our author thinks here, an efficacious remedy, but advises it to be taken in large doses; he frequently gave it in the quantity of two drachms repeated every two hours, and even in dangerous cases the dose 'was often increased to half an ounce or more.'

Chap. 13. The author in this chapter gives 'a sketch of the general principles which have directed the practice of physicians in febrile diseases, from the days of Hippocrates till the present times.' In the appendix we find some hints respecting the means of preserving the health of soldiers in warm climates, and the nature of medical establishments for the army. Notes, chiefly drawn from the ancient writers on medicine, are added in support of our author's doctrines. We shall close our analysis by observing, that if Dr. J. had given himself the trouble of consulting more fully the modern medical writings, he would have found many of the opinions which he has advanced not so very *new* as he seems to have supposed them.

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ART. V. *Observations on the Small-Pox and Inoculation: To which is prefixed a Criticism upon Dr. Robert Walker's late Publication on the Subject.* By Alexander Aberdour, Surgeon in Alloa. 8vo. 93 pages. Pr. 2s. Edinburgh, Elder; London, Millar. 1791.

IN the criticism upon Dr. Walker's Inquiry into the Small-pox, which occupies the first part of this treatise, we have found nothing to induce us to alter the opinion we have already given of that work. [See Review, Vol. vi. p. 542.]

In the 27th page our author begins his observations on the small-pox; inquires at some length into the origin and history of the disease; considers both the distinct and confluent kinds of small-pox; and gives a set of prognostics, the result of his own observation. The reason why one person has the confluent and another the distinct small-pox, our author next examines, and thinks that it principally depends upon the proper application of cold during the eruptive fever.—After having stated

stated his own method of practice in the distinct small-pox, in which however we have found nothing different from that pursued by others, he goes on in the 53d page to consider the treatment of the secondary fever, and says he begins it by giving 'gentle laxatives, such as an infusion of senna and tamarinds, or small doses of tartar emetic,' he then has recourse to bark, wine, vegetable acids, and fruits. Why not give the bark, wine, &c. immediately without premising the use of laxatives, &c.?—In the 55th page Mr. A. enters upon the history of inoculation, and after mentioning the time when it was first introduced into this country, he proceeds to 'obviate some of the principal objections that have been raised against it.' The best mode of preparation our author thinks is to give a small dose of calomel and magnesia every other night, and after three doses have been used, to administer an infusion of senna and manna. Speaking of the habit of body, Mr. A. says, there are two states improper for inoculation, viz. where the inflammatory or putrid diathesis is present. The former is known, he thinks, by 'a quick strong pulse, florid complexion, and sometimes bleeding at the nose.' The latter by 'a great desire for acids, loathing of animal food, and inclination for vegetables,' to which may be added 'an offensive fœtor, a fetid breath, a disposition to sweat, and pale wan colour.'—Our author also thinks that there should be an absence of acute and epidemical diseases; and winter he considers as the best time for inoculation.—Mr. A. also recommends those children who live in large towns to be inoculated early.—The regimen, our author thinks, 'if the patient be in high health,' should consist of tea, coffee, chocolate, milk, gruels, rice, light puddings, and vegetables of all kinds, also broth in which vegetables abound may be taken without pepper.' Abstinence from animal food, butter, and cheese, is necessary. This regimen will also apply, our author thinks, 'to those who are low in the body,' or have what he calls the putrid diathesis; and he likewise advises a moderate quantity of wine for them, in order to promote digestion, and thinks that this plan should be observed for weeks or even months before inoculation. An early exposure to cold air Mr. A. thinks also highly necessary in every case. Upon the whole, our readers will find in this pamphlet, the common practice in the different kinds of small-pox pretty clearly detailed.

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ART. VI. *A Dissertation on Gonorrhœa, and some other Effects of the Venereal Virus.* By Edward Collis, F. A. S. S. Honorary President of the Hibernian Medical Society, &c. 12mo. 53 pages. Pr. 1s. Edinburgh printed. London, Millar, 1791.

THE author of the little tract before us, after observing that this disease was brought into Europe about the close of the fourteenth century, proceeds to give a definition and history of the disease, in which however we have met with nothing new.—The causes of the disease, and the manner in which the contagion is applied, are next considered, and Mr. C. seems to agree in opinion with Dr. Swediaur, that the matter discharged is nothing else but merely the mucus of the urethra or vagina secreted in a larger quantity than usual, and changed in its colour and consistence by the stimulus applied to the part, and that ‘it is an erroneous notion, that this discharge always arises from an ulcer in the urethra.’—The nature of the venereal poison is next examined, and the author concludes that the matter producing gonorrhœa and syphilis is the same. We however find no *new* arguments adduced by our author in proof of this conclusion.—In the cure of the gonorrhœa Mr. C. thinks the chief indication is to allay the irritation, which has been occasioned ‘by the application of the venereal poison;’ he consequently recommends a cooling regimen, and abstinence from every kind of strong liquors. Violent exercise is likewise to be avoided.—A liberal use of milk and other cooling fluids, and also opium in large doses, are enjoined. If there be external inflammation, he advises, as most other writers upon the subject have done, topical bleeding, and the application of a solution of saccharum saturni; the former however he thinks, ‘if possible, should be avoided, as, by it, the patient is exposed to lues, from an absorption of the virus.’—To these remedies the author adds the use of injections, ‘which, though not absolutely necessary in every case, will be found serviceable in most.’ The injections which he seems most to depend upon are those of an oily or mucilaginous nature, with opium. When the inflammation has subsided, gentle astringent injections may be used. Every kind of injection, our author observes, should be ‘frequently repeated, and retained for some time in the urethra, if much advantage be expected from them.’

A. R.

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ART. VII. *La Police de Paris dévoilée, &c.* The Police of Paris unveiled: by Peter Manuel, one of the Administrators in 1789. 2 vols. 8vo. Paris printed. Imported by De Boffe. 1791.

THE police of Paris was formerly boasted of as one of the wonders of the world. The commissaries, the exempts, the clerks, the spies, the ministers, the courtiers, the grandees, vaunted its numberless advantages, and endeavoured to persuade twenty-five millions of men, that one of the most base, complicated, and expensive systems that Europe had ever witnessed, was absolutely necessary to the happiness, the security, and the advantage of the people.

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An unprejudiced stranger however was struck with amazement, that, in such a polished and immense capital, the foot passenger did not enjoy the conveniency of a pavement, on which he might walk securely from the coaches and chariots of the nobility, and the cabriolets of young men of fashion; that the gutters, sometimes filled with water, and sometimes with the blood of a slaughter-house, projected into the street, and drenched the unwary citizen; and that the dingy lamps, which presented to the eye rather 'darkness visible' than 'light,' were but too friendly to the little arts of the pickpocket, and the horrid purposes of the assassin.

During the ancient government every circumstance respecting the police was involved in the most profound obscurity; its plans, its arts, and its operations were studiously concealed, and nothing short of the present revolution could have enabled the editor to have laid this work before the public. Employed in the administration of the government of the capital, soon after the capture of the *bastille*, he had an opportunity of learning all the secrets of his predecessors, and of examining all the details submitted to their inspection. In ushering the present volumes into the world, he imagines that he will be peculiarly serviceable to his countrymen, for, according to his ideas, 'publicity is the safe-guard of laws and of morals,' and such, according to him, are the advantages resulting from the typographic art, that he thinks, 'as patriotism, like religion, has its apostles, they should hasten to found printing-houses in the same manner as the disciples of Christianity formerly endowed chapels, and cause them to be superintended by missionaries, who might every where diffuse the principles of virtue and the constitution.'

As the work now before us abounds with a variety of information, never before communicated to the public, we shall take a slight survey of all the particulars which are likely to interest the curious; and as the subjects are arranged under their respective heads, we shall follow the order observed by the author.

Of the Police in regard to Books. — M. Manuel asserts, that of all the injuries committed by kings towards their subjects, the greatest is that of defrauding them of the liberty of the press; it is also of all others, that privilege which a tyrant restores to them with the greatest difficulty. A government that cramps the genius, and fetters the exertions of its writers, proclaims its errors, and its injustice; good kings, able generals, virtuous ministers, never dread the public eye; but sultans, visirs, and bashaws, always shun the light.

Of all the subaltern despots, who at once oppressed and disgraced France, we are told, that none contributed so much to repress the cultivation of reason and philosophy as the lieutenants

nants of the police; for being in possession of the key of the bastille, they had it always in their power to cut short the career of every man of genius who distinguished himself in the capital. The Chancellor d'Aguesseau enabled them in 1723, by means of a multitude of regulations, to prohibit the importation of books without a severe and a rigorous examination; a philosopher and an orator himself, he was base enough to conspire against the circulation of knowledge, and the commerce of ideas! By the aid of syndical chambers, controllers, and inspectors, he attempted to restrain the curiosity and improvement of the age in which he lived; but the arts of the booksellers, the venality of the public officers, and the eagerness of the people, happily set bounds to his tyranny. Sartine, by encouraging spies, and encreasing their number, made it extremely dangerous to vend prohibited books, and became far more formidable than the Advocate General Sequier, who only burnt them. Le Noir, who resembled Argus with his hundred eyes, was perpetually on the watch, and was so successful in suppressing the efforts of genius, that had it not been for the presses of Holland and of Switzerland, the works of Voltaire, of Rousseau, and d'Alembert, might have yet remained unpublished.

To such a length were the suspicions of the government carried, that by an arret of council, dated August 25, 1781, all books, engravings, music, and charts from abroad, were ordered to be sent to the syndical chamber nearest to the frontiers, there to be examined before they could be forwarded according to their respective directions, and all waggoners, carriers, &c. were enjoined under the penalty of 500 livres, and the seizure of their horses, to convey them to the destined spot. The superintendants of the police, who attributed the first symptoms of the revolution to the importation of works on legislation, liberty, government, &c. were every day contriving new obstacles to prevent the arrival of books from London and Geneva; and the imposts became at length so heavy, that a volume printed at Amsterdam cost double the price of one published in Paris.

As to the presses of the capital they were watched with the most jealous caution: censors were appointed to examine every book submitted to their inspection with the most scrupulous attention; nay, after one censor had given his approbation, and the whole impression was worked off, the lieutenant of the police, or some one of the inspectors, might condemn it perhaps to eternal oblivion. As to those who dared to publish without an express sanction, their houses were ransacked, and they themselves were often dragged from the bosom of their families, and immured for years within the walls of a dungeon. The books seized were generally torn to pieces, and sold at

seven livres, 10s. per quintal to the pasteboard-makers: thus the 'Social Contract of Rousseau,' and the 'Principles of Morality' of the Abbé Mably, by a strange concatenation of events, became bandboxes for holding ribbons, gauzes, and ladies caps!

To such a length was the restriction on the liberty of the press carried, that all the journalists were prohibited by an *arret* of council, dated March 22, 1785, from publishing 'any letter or dissertation in regard to legislation or jurisprudence, or any essay attempting to interpret the laws of the kingdom.' But it was not literature alone that was subject to such rigorous restraints, for M. Fruslote, having engraved a print called the 'female Magician,' from an original painting by Vandewelde in 1620, her majesty was persuaded by some of her favourites that the principal character was intended to represent the Comtesse de la Mothe; and an inspector of the police entered the house of the artist without any ceremony, and carried away the copper-plate and all the proofs, like so many state prisoners, to the *bastille*. It was not until after the revolution that his property was restored.

When M. de Mirabeau published his celebrated pamphlet against gambling in the French funds, M. de Calonne, who allowed the justice of his remarks in general, was so jealous of the freedom of his observations in regard to some of the operations of government, that he immediately expressed his displeasure. In consequence of this, the Baron de Breteuil issued orders for arresting him; and it is not a little remarkable, that while in his letter for this purpose, he is particularly anxious as to the entertainment of this celebrated personage, he communicates the order for his imprisonment in a postscript. Here follows a copy of the original addressed to M. de Crosne:

'It is his Majesty's intention to take upon himself the pension of the Count de Mirabeau, and it is his pleasure that he be well treated. I have informed the commandant of the castle of Ham of these particulars by the inclosed letter. You will please to instruct the inspector of the police, who executes this order, to take proper measures with the commandant respecting the payment of this pension.

'I have the honour to be yours, &c.

'The Baron de BRETEUIL.'

'P. S. You must choose one of the most cunning of your inspectors to arrest M. de Mirabeau, and conduct him to Ham.'

As it may perhaps surprize the reader that M. Necker, who himself had published the state of the finances, should prevent the circulation of the *arrets* of the states-general on that subject, we shall here translate his order to one of the officers of the police on this subject, as it will perhaps tend to evince that such is the nature of unrestrained power, that it disposes even the best men to abuse it.

M 2

'I am



‘I am informed, Sir, notwithstanding the hawkers have been prohibited from crying the *arrets* respecting the finances, that they often infringe those orders. I shall be much obliged to you to command your inspectors to prevent this manner of publication. ‘I have the honour to be, &c.

‘NECKER.’

While the police of Paris, managed by thirty-four principal clerks, a multitude of commissaries, and a croud of spies, said at one time to amount to little less than 20,000, subjected the metropolis and its environs to the most oppressive tyranny, the interests of France in foreign countries were not neglected. The court had a multitude of agents in London to watch over the conduct of such Frenchmen as had fled from the vigilance of its minions, and gained a precarious livelihood by composing libels sometimes against the government, and sometimes against persons of distinction. One of these, was also employed to superintend the operations of our government during the American war, and to avoid the suspicion which a cypher might occasion, it was resolved, that a simple but ingenious mode should be adopted to baffle the vigilance of the post-office. We shall here transcribe the mode adopted for the conveyance of intelligence by this pretended man of letters, and also furnish the key for the explanation.

Figures.	Explanation.
Poems, Elegies.	Fleets, squadrons.
Stanzas.	Troops.
A law suit.	The war.
The honest farmers.	The Americans.
The poor philosopher.	The king of England.
Prometheus.	Dr. Franklin.
The bad farmers.	The administration.
The good father.	Mr. Adams.

Of the Police in respect to the Clergy.—

‘God has said, *it is not good for man to be alone*; he has occasion for a companion: this is the voice of nature. How can religion, the religion of him who cursed the barren fig-tree, convert marriage into a crime? Since the clergy still proud, hypocritical, and jealous of their holy reputation, pretend that those who hold *God in their hands*, and behold queens at their feet, ought not to condescend to gratify their passions like the vulgar herd of mortals, I shall develop the *good works* of those celestial missionaries, and I hope in thus disclosing their secrets, that I shall restore them to nature and to society.’

M. Manuel, after this introduction, lays before the public an account of the manner in which the clergy formerly *spent their evenings*, and gives a variety of amorous anecdotes of Cordeliers, Bernardins, Carmelites, Dominicans, Capuchins, Franciscans, Minims, Augustines, Theatines, Benedictines, Clunists, Celestines, Jesuits, Bishops, Rectors, Priests, Deacons,

cons, Subdeacons, Doctors of the Sorbonne, foreign Priests, &c. Among others, he mentions Honoré Regnard, an Augustine Friar, 53 years of age, who was surpris'd by one of the commissaries of the police, on the 26th of October, 1765, at the apartments of a *virtuous* lady called St. Louis, 'patched, painted, and dressed like a woman.'

Of the Police in respect to Prostitutes.—Under a pretence of inspecting and stifling crimes of all kinds, the police of Paris seem to have made a traffic of every species of vice. The inspectors and commissaries kept a regular list of all the houses of prostitution, and received a certain proportion of the wages of iniquity. Women of a certain description were also employed as spies, and used regularly to deliver in an account of all that they had done, heard, or seen.

Of the Police concerning Corn.—Such a complex system was followed in regard to this necessary article of life, and so many rules, prohibitions, forms, and exactions were observed and enforced, that it seems to have been the intention of government to have prevented the circulation of grain, and by means of an artificial famine to have enhanced the price of provisions. If we are to credit the account here presented, four intendants of the finance, and M. de Sartine, were allowed entirely to monopolize this species of commerce for their *own private* emolument.

Of the Police concerning the Theatres.—Louis XIV. in 1680, decreed by an *arret*, that the royal company only should perform comedies, and from that period also the kings of France chose the actors and actresses for the entertainment of the city of Paris. The gentlemen of the royal chamber superintended the theatres, and generally ruled them with a sceptre of iron; they were sometimes exceedingly capricious in regard to their decisions, for, we are told, that two actresses having presented themselves on the same day as candidates for admission, 'they put them into a pair of scales and chose the lightest.'

Of the Police in regard to the Prisons.—Our author observes, that when a king imagined twenty millions of men were entirely at his disposal, and when one of the mildest of his ministers dared to expedite more than 54,000 *lettres de cachet*, in support of the bull *Unigenitus*, it was necessary that France should abound with goals. Accordingly we learn, that each province had its state prison; in Brittany was to be found *le chateau de Taureau*; in Anjou, *le chateau de Saumur*; in Guyenne, *le chateau Trompette*; in Normandy, *le mont St. Michael*; in Picardy, *le chateau de Ham*; in Provence, *les isles Saint Marguerite*, &c. &c. all of which opened and shut at the nod of a minister, and each of his satellites. The cities too were equally prepared with the receptacles of tyranny and vengeance; Paris had the *bastille*, *St. Lazare*, the *Bicetre*, &c.

&c. and in those towns where there were no dungeons expressly prepared for their reception, prisoners were confined in convents, and entrusted to the care of sturdy monks and athletic friars who rigorously fulfilled the office of gaolers. Even the fair sex were not exempt from the jealousy of government, or the revenge of powerful enemies; for ladies of family were often shut up in convents by the tyrannical mandate of a lieutenant of the police, while those of inferior consideration were confined to the *Salpêtrière*, *St. Pelagie*, &c. &c.

On looking over two sheets of the names of those who were detained by the police from 1763 to 1781, we find that the pretended reason for their confinement is either 'folly,' or 'madness;' the real cause is never specified. This circumstance has raised the indignation of our author, who thinks that it ought to have excited the curiosity of the sovereign.

'Good heavens!' says he, 'how did it happen that Louis XVI. who has more than once experienced the emotions of a father, did not find out a friend possessed of all the probity and all the humanity of a Howard, and charge him to visit those dungeons regulated by his ministers? Ought he not to have informed himself of the fate of those citizens secluded from their country, and for whose life he was accountable? How would he have been afflicted and astonished to have learned that the den of Polyphemus existed in the midst of his capital; that the Jansenist Guay had been dying daily for thirty years; that the Count de Chavignes, on account of a paltry dispute with Maurepas, had for 11 years been deprived of every earthly pleasure, except that of reading the Encyclopedia! that Pellisery and Condamine were still dreaming of doing good, even in their dungeons! that the Abbé Riguet was deprived of the light of heaven, for having suspended a branch of laurel, and a cockade of blue and white ribbons to the statue of Henry IV. and that M. Guignard was languishing in captivity for having asserted in writing that an upstart clerk in a public office was a bastard!'

After particularising the hardships and cruelties experienced by M. de Mirabeau, the Chevalier Jean, and a number of other prisoners, he makes the following apostrophe to a celebrated sufferer, at whose wonderful escape all Europe seems to have rejoiced:

'And thou unhappy victim that still excites the tears of a people who blush for thy chains; thou, whom I should have believed to have lived in the age of Phalaris, had I not pressed thee to my bosom; thou, who become the pensioner of a sovereign nation, ought to suspend thy ladder in the sanctuary of liberty, in the same manner as the christians escaped from Morocco or Tunis suspend their fetters in the temples of their god: O La Tude! methinks I see thee still immured alive within that tomb which measured but seven feet and a half in length, and scarcely six in breadth!'

The following plain unvarnished story, which occurred in humble life, will perhaps make a deeper impression on the minds



minds of many readers, and give them a better idea of the government of France, previous to the revolution, than whole volumes of declamation. The widow Boivin, a bookseller, having formed an acquaintance with a cook in a gentleman's family of the name of Jean Baptiste Prot, was accustomed to purchase *dripping* from him; happening to want some of this article, she sent him the following note, 'send me some of *you know what*: it is expected immediately.' This request having fallen into the hands of the police, the poor servant was supposed to be connected with the bookseller in the vending of libels, and was arrested and imprisoned for several years in a dungeon, without any other proof than that which arose from this groundless suspicion.

Of the Police in regard to Gaming.—Instead of suppressing the houses dedicated to gaming, these were opened under the express patronage and protection of the police, and the profits arising from this infamous traffic, were actually farmed out for immense sums. The *hotel d'Angleterre* alone paid 100,000 livres per annum by way of *hush-money*, and the person who received this present was nearly connected with a prince of the blood! A table, containing the receipts of the years 1785, 1786, 1787, and 1788, is annexed to this article; the sum total amounts to 341,823 livres, 4 den.

The Journal of the Police, or the Picture of Morality.—This is justly termed 'the portfolio of prostitution;' it contains an account of the names, places of abode, and sums received in the course of their profession by those unfortunate women so unjustly termed *ladies of pleasure*. To this is annexed several little anecdotes, which M. de Sartine, while lieutenant of the police, collected from his spies for the amusement of his sovereign; of these we shall endeavour to select one or two short ones that will not put the reader to the blush.

'M. de Noé, Bishop of Lescar, is very fond of Madame de Damy, the wife of a counsellor of the parliament of Pau. He is constantly in her company, and seems to consider this lady as a *benefice*, with a *residence* annexed to it.

'An English duke having asked the Marchioness de Raoul, who had been imprisoned at the chatelet, on account of some disgraceful actions, what would restore her character? Her ladyship replied, 'a cook and a carriage!' This same nobleman being asked whether he liked women or horses most? instantly answered, 'I love women, but I esteem horses!'

'You ought to turn away your porter,' said a prince to M. — the opera dancer. 'Your highness is in the right,' replied the scholar of Veltis; 'but what would you have me to do with him, for he is my own father!'

'The Baroness de V — is beloved by all strangers, on account of her knowledge of foreign languages; the Count de Maldeguene, chamberlain to the emperor, turns her over, and studies her, as he would a grammar.'

Of the Police in regard to foreign Countries.—On this article we shall only remark, that the name, place of residence, employment, and private history of every Frenchman resident in London was known to, and entered upon the books of the police. Our author has copied a number of these biographical annotations, but it would be an invidious task for us to follow his example.

Of the municipal Police.—Of the enormities particularised under this head, we shall only mention the *ordonnance* of the 6th of November, 1778: ‘It is enjoined to all servants to yield obedience and respect to their masters, under penalty of being proceeded against in an extraordinary manner.’ Under colour of this article, M. Manuel observes, ‘that more than one footman has been put in irons for demanding his wages from masters who thought that every blow they gave was a payment of so much on account!’

Observations and Remarks on the Police of London.—M. Manuel has committed a multitude of errors in the first part of this essay; some of his latter observations are however just. He complains with great propriety of the impunity with which prostitutes are suffered to parade and even to block up the streets of our capital, and of the annual publication of a pamphlet, describing their names, ages, persons, and places of abode. We trust, however, that the number of unfortunate women, which he estimates at 24,000, is greatly exaggerated. He asserts, that the beggars are ten times more numerous and troublesome here than in Paris; and adds, what has been remarked and lamented by every traveller, that although no country in Europe pays so much for the relief of those exposed to want and indigence, that there is no part in the world where this class of wretched mortals are more miserable. A phlegmatick Englishman will perhaps laugh at seeing a Frenchman very gravely lament ‘that he can neither dance nor sing on a Sunday!’

It is impossible to read the two volumes now before us without being shocked at the general profligacy which seems to have reigned throughout the capital of France: that very capital which witnessed the first dawnings of liberty. It was formerly thought that despotism by corrupting the minds of a people perpetuated its own reign, and that nations become effeminate by luxury, were equally unworthy and incapable of freedom. The French at present seem eager to controvert this principle, and to prove to the world that the general diffusion of knowledge is able for a time to stem and counteract the degeneracy of national character.

ART. VIII. *Collection Complétte des Travaux de M. Mirabeau, l'Ainé, a l'Assemblée Nationale. Précédée de tous les Discours et Ouvrages du même Auteur, prononcés ou publiés en Provence, pendant le Cours des Elections ;—or, a Complete Collection of the Speeches of M. Mirabeau in the National Assembly ; to which is prefixed the Works and Orations of the same Author, published and pronounced in Provence during the Elections.* By M. Etienne Méjan. Paris, 2 first Vols, about 900 pages. 1791.

MANKIND, in general, seem to be impelled by an irresistible curiosity, to peruse the productions of celebrated men, on purpose, perhaps, to discover the cause of that superiority and pre-eminence, by means of which they are elevated above such a large portion of their fellow-creatures. Whatever is connected with the name of Mirabeau, cannot fail in this point of view to be peculiarly interesting ; indeed, it must be allowed on all hands, that the works, and particularly the speeches of an orator, who appears to claim, if not to deserve the palm of modern eloquence, are highly deserving of attention.

The editor, in a preliminary dissertation, favours us with many particulars of the public life of a man “so much calumniated, hated, and adored ; whose works, whose actions, whose discourses always tended to the happiness of mankind, and who was not only useful to his own country, of which he was a worthy citizen, but to the world at large.” Mirabeau was born with an ardent disposition, and a sanguine temperament, and these, he says, were at once the cause and the justification of his youthful errors. The first book that he published, was “An Essay on Despotism” \* ; a production in which he at once discovered the hand of a master. He composed his work on “Lettres de Cachet,” to prove that no law existed even then in France, in favour of arbitrary imprisonment, in a gaol ; he also, at the same time, displayed the horrors attendant upon the exercise of parental tyranny. Mirabeau afterwards distinguished himself by several other works, such as, “Considerations on the Order of Cincinnatus † ;” “Doubts on the Liberty of the Scheldt ‡ ;” “Letter to the Emperor Joseph II. on his *Arrets* concerning Emigration §.” “The Secret History of the Court of Berlin ¶,” &c. &c.

On the convocation of the *Notables*, perceiving the revolution that was about to take place, he repaired to the southern provinces, and having visited *Provence*, where his ancestors by their virtues and abilities had rendered their memory dear to the people, he prepared to sap and overturn the gothic and barbarous edi-

\* One vol. 8vo.

† One vol. 8vo.

‡ One vol. 8vo.

§ An octavo pamphlet, of 40 pages.

¶ Two vols. 8vo.



fice of sacerdotal and feudal tyranny. Precluded by the jealousy of the nobility from representing them in the states, he became a candidate for the favour of the people, and had the honour of being elected as a deputy for the cities of Marseilles and Aix, at one and the same time.

On his appearance in the National Assembly, he soon became the soul that animated that great political body. The most memorable of their decrees were not only drawn up by, but originated in him alone. The overgrown revenues of the dignified ecclesiasticks were, by the dint of his arguments, applied to the service of the state, while a fair and liberal portion of the public wealth was appropriated to, and divided among the ministers of religion\*. The Corsicans, who had been exiled from their country by the terrors of despotism, were recalled by the voice of liberty†; the recognition of the general will, in the acts of the National Assembly alone; the emission of assignats; the unlimited liberty of the press and of the theatres: these form but a small part of the labours of this wonderful man.

After having given a short account of his public life, M. Méjan concludes with the following apostrophe, dictated by the warmth of his attachment and regard:

‘O my friend! (for you were my friend, however great the distance might have been which nature placed between us,) O my friend! how bitter are the tears which I shed, while speaking of the benevolence of thy heart! Yes, I have known it! and who is he, who could converse with thee for a single moment, without perceiving it? No one was ever better acquainted with that difficult science, which consists in the knowledge of mankind, and yet thy heart perpetually triumphing over thy judgment, made thee regard as thy friends, all those proud and despicable flatterers, who were attracted in crowds, by thy glory, thy talents, and thy reputation.’ ‘Mirabeau,’ continues he, ‘Mirabeau is dead! his heart was never susceptible of revenge; never did he distrust the voice of friendship; never did he repel the petition of distress; never did he flatter kings; never did he cease to defend the people. Nations, philosophers, kings, weep!’

The preliminary papers consist of

1. A letter written by M. de Caraman to M. de Mirabeau, on the 20th March, 1789, requesting him to make use of his influence at Marseilles, and to calm the effervescence that had taken place among the people of that city; and the answer to that general, in which he points out the cause of the popular discontent, which he says originated in a scandalous monopoly of certain magistrates for the last forty years, in the article of corn; in the miseries of the inhabitants, who were perishing for want of bread on this very account; and in the insolence and baseness of certain privileged classes.

\* The Session of Nov. 2, 1789.

† Sess. of 30 Nov. 1789.

2. An Address to the Citizens of Marseilles, concerning the scarcity of corn, and of money \*. In this he calculates the price at which bread ought to be sold, and fervently recommends peace. This publication had such an effect, that on that very evening the price of bread fell considerably, and on the next day the city was restored to tranquillity.

3. Two Letters to the Commissioners of the *Tiers-Etat* of Marseilles, declining the honour of being their representative †. In the first, he recommends them to send a merchant as their representative to the States-general in his room; and in the second, after the warmest expressions of gratitude, he concludes thus:

‘ I have already had the honour to make you acquainted with the motives of my option: I had exhausted all my courage in writing the letter which contained my answer, and yet you would now put my sensibility to a new proof.—O Marseilles! ancient, superb city, asylum of liberty, may the regeneration now preparing for the kingdom, shed its choicest benefits upon you! My voice is no longer able to tell you either what I think, or what I feel; but I have still a heart, it is inexhaustible, and it is occupied in vows for your prosperity!’

‘ I conjure you, gentlemen, to make my excuses;—I ought to say my regrets, to the electors. I am,—I shall be the deputy of the city of Marseilles, by my efforts in seconding its true interests: I am her son. Every member, if he is acquainted with his real duty, ought to be the representative of the whole kingdom. Admitted into the lists, I shall experience all the influence of your suffrages; I shall profit from the information of your honourable deputies; I shall unboast myself without reserve to them; I shall look upon myself as their brother, elected by the same scrutiny; and Marseilles shall in fact have five deputies. What is wanting in regard to this title? Your suffrages: I have had the happiness to obtain them; my heart, my efforts, are entirely at your command!’

4. A Speech pronounced in the Assembly of those possessing Fiefs in ‡ Provence, on the Motion of M. de la Motte. In this M. Mirabeau points out the obstacles that prevented a free and impartial debate on that occasion; and desires the people, ‘since they at length wished to be a nation, to look up to, and examine the constitution of England.’

5. A Speech concerning the Claims of the Nobles not in possession of *Fiefs* §. After lamenting the vices which always creep into, and disfigure the social order, our orator points out the disadvantageous situation of a numerous class of men, who, neither possessing the rights of the *tiers-etat*, nor the prerogatives of the *noblesse*, were sacrificed to a despicable fiction. At the conclusion of this discourse, in which he, alone, supported

\* Published at Aix, Mar. 25, 1789.

† April 7, 1789.

‡ Jan. 21, 1789.

§ Jan. 23, 1789.

the pretensions of this class of nobility, M. M. emphatically observes, 'that what is just to-day, will be legal to-morrow.'

6. \* On the illegal Representation of Provence, in the States then assembled, and on the Necessity of convoking a General Assembly of the three orders. This contains a dissertation on representation; we shall only give the last paragraph:

'Let us deliberate then, either to convoke, or to demand an assembly of the three orders, and we shall soon receive the acclamations of the people. In a short time all our claims will be conciliated; our deputation to the States-general of the kingdom will be the result of a real representation; the edifice of our constitution, that grand national work, will be elevated, crowned with the attributes of political power; the beneficent genius of peace will be united to us, by the sweet ties of liberty and equality; and all the citizens who have vindicated the just rights of the nation, will be immortalized.'

7. Replication to the Protest made in the name of the Prelates, and Possessors of Fiefs, to the above Discourse †. This is a very elegant and spirited performance, in which the author not only combats the objections of his adversaries, but also returns again and again to the charge.

'But you,' says he, addressing himself to the clergy, 'you, who are the ministers of a God of peace, instituted on purpose to bless, and not to curse; you, who have launched your *anathemas* against me, without deigning to subdue my reason by your arguments! And you, friends of peace, who with all the vehemence of hatred, impeach before the people, the sole defender whom they ever witnessed, that did not belong to their own body! Who, to cement concord, fill the ‡ capital and the province with *libels*, that would arm the inhabitants of the country against the inhabitants of the towns, if your actions did not give the lye to your writings! Who, under pretence of conciliation, protest against the provisional convocation of the States-general, because the people will there have a number of representatives equal to that of the other two orders united; and against all the proceedings of the National Assembly, provided its decrees do not assure you of the triumph of your pretensions: the eternity of your privileges!

'Generous friends of peace! I here appeal to your honour, and I now summon you to declare, what expressions in my discourse have violated the respect due to the royal authority, or the rights of the nation?—Nobles of Provence, Europe is attentive, weigh your answer. Men of God, beware! God hears you.

'But if you are determined to remain silent; if you are resolved to conceal your sentiments, in the vague declamations which you have launched against me, permit me to add one word.

'In every country, and in every age, the aristocracy have implacably pursued the friends of the people; and if by some uncommon combination of fortune, one happens to arise from among their own body, it is him, more especially, that they will endea-

\* Jan. 30, 1789.

† Aix, Feb. 3, 1789.

‡ Marseilles.



your to crush, avaricious as it were to inspire terror by the choice of the victim! Thus perished the last of the Gracchi by patrician hands; but on receiving the fatal blow, he *threw dust towards heaven*, and called the avenging gods to attest his end; from this dust sprang Marius: Marius less glorious for having exterminated the Cimbri, than for having humbled in Rome, the aristocracy of the nobility.

‘ But you, Commons, hear him who carries your applauses within his heart, without being seduced by them! Man is only strong by union; he is only happy by peace. Be firm, but not obstinate; courageous, but not tumultuous; free, but not licentious; full of sensibility, but destitute of enthusiasm. Never stop but at important difficulties, and then be inflexible; but disdain the contentions of self-love, and never weigh the merits of a man against your country. Above all, hasten as much as possible the epoch of the States-general, which you are bitterly reproached by your enemies with having retarded, but of whose assembling they themselves are so much afraid; of that States-general where so many pretensions will be disappointed, so many rights re-established, so many evils repaired, of that very States-general, in which the monarch, himself, desires that France may be regenerated!

‘ As for me, who in my public career have never been afraid of any thing but of doing wrong; I, who enveloped by my conscience, and armed with my principles, would brave the universe: whether my labours and my suffrage support your cause in the National Assembly, whether my vows alone accompany you \* there, vain clamours, injurious protestations, furious menaces; all the convulsions, and, in one word, all the throes of expiring prejudices, shall never over-awe me. Ah! how could they at this day, arrest in his civic course, the man who, the first among the French, loudly told his opinions on national affairs, at a time when circumstances were less urgent, and the task was infinitely less perilous?

‘ No——outrages shall never weary out my constancy; I have been, I am, I shall always be to the very brink of the tomb, the man of public liberty, the man of the constitution. Woe to the privileged orders, if this is rather bling the man of the people than of the nobles; for privileges shall have an end, but the people will be eternal!

8. Counter-Protest. This is a spirited reply to the protest of the nobility and clergy; it concludes thus:

‘ And you, Commons, whose animating zeal, whose weakness, whose fears, and shall I repeat it? whose servitude, (at least in regard to thought,) have so often affected me, to the calumnies contained in the protest, I shall oppose nothing but your suffrages, that is to say, your justice, and your attachment.’

9. An Address to the People of Provence, on the question,

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\* This was published at Aix, on the 3d of Feb. 1789. M. Mirabeau, had not, as yet, been elected a deputy to the States-general.

whether M. Mirabeau had a Right to vote among those possessed of *Fiefs* in Provence? \* The genealogist declared that M. M. had made sufficient proofs of his nobility, but he was excluded on the motion of *M. de Roux, Seigneur de Bonneval, and the Marquis de la Fare.*

10. Opinion of M. de Mirabeau, on the Regulations formed by his Majesty, for the Execution of his Letters of Convocation, to the approaching States-general in Provence †. In this he pays many high compliments to the beneficent disposition of the sovereign; and although he disapproves many of the regulations proposed, he powerfully and forcibly inculcates obedience.

The labours of M. Mirabeau are so intimately connected with the proceedings of the States-general of France, after the meeting of that body, that to particularize all the speeches of that celebrated legislator, would be almost to record the history of the Constituent Assembly; we shall, therefore confine ourselves to a few specimens of those orations, which seem to have been most valued by his countrymen: it may be necessary, however, to premise them, by an instance of that manly and collected fortitude, which so eminently distinguished him.

Louis XVI. still judging of his authority by the flatteries of the courtiers by whom he was surrounded, having gone to the ‡ assembly on purpose to hold a *seance royale*, terminated his speech by ordering the members to ‘separate immediately;’ on this the majority of the nobles, and the minority of the clergy, immediately left the hall in obedience to the royal mandate. The representatives of the people, however, remained in their seats, and an awful silence for some minutes ensued: At length M. de Brezé, grand-master of the ceremonies, appeared, and addressing himself to the president, reiterated the king’s commands.

On this M. Mirabeau looking sternly at M. Brezé, spoke as follows:

‘The Commons of France have resolved to deliberate. We have heard the *intentions* that have been suggested to the king, and you, who cannot possibly be the organ by which he communicates his wishes to the National Assembly; you, who have neither voice, nor seat, nor right to speak in this house, are not the proper person to recall his discourse to our recollection.

‘Go, tell to your master, that we sit here by the authority of the people, and that we shall never be driven from hence but by the force of bayonets!’

This well-timed reply, which indicated the determined resolution of the members, appalled the courtly master of the ceremonies, and the assembly resumed its deliberations in despite of the royal authority.

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\* Published Feb. 15, 1789. † Pub. at Aix, Mar. 13, 1789.  
‡ June 23, 1789.

As the faculty of extemporaneous replication, has been generally esteemed one of the greatest excellencies of an orator, we shall here give an example of M. Mirabeau's facility in regard to this subject. A member of the commons having moved, \* that all those who were not deputies, should retire, observed at the same time, ' that there was a stranger among them, proscribed by his own country, who had been a refugee in Great-Britain, who was a pensioner to the king of England, and who for several days past had been seen to write, and to circulate billets in the hall, and that it was on his account that he made the present motion.' M. Mirabeau, who was then conversing with several ladies, at one of the extremities of the assembly, happening to hear this denunciation, immediately left his company, and having resumed his place, spoke as follows :

' Gentlemen,

' I agree with the former speaker, that no individual, who is not a deputy, whether he be a native or a foreigner, ought to sit among us. But the sacred rights of friendship, the more holy claims of humanity, the respect which I bear to this assembly, of the chosen children of their country, and the friends of peace, oblige me to separate the denunciation, and the odious information adduced by M——, from the remarks concerning our internal police.

' This stranger, this man proscribed, this refugee is M. de Roveray, one of the most respectable citizens of the world. Never had liberty a defender more enlightened, more laborious, more disinterested. In his youth, he obtained the confidence of his fellow-citizens to such a degree, as to procure their concurrence to the formation of a body of laws, intended to perpetuate the constitution of his country. Nothing can be more excellent, nothing can be more philosophically political, than that law in favour of natives, of which he was one of the authors ; a law so little, and yet so worthy of being known ; a law which consecrates this great truth, That all republics have perished, or to speak more properly, have *deserved to perish*, because they have oppressed their subjects, and have been so ignorant as not to know, that they could not preserve their own liberty but by respecting that of their brethren.

' Already Attorney-general of Geneva, by the election of his fellow-citizens, M. de Roveray had merited the hatred of the aristocracy ; from that moment they swore his ruin, and succeeded so far, as to make his dismissal be demanded by a despotic minister, who was but too well convinced, that this intrepid magistrate would never cease to make use of his official authority in defending the independence of his country. But even in the midst of hatred and of faction, calumny herself always respected his virtues ; never did her impure breath attempt to sully a single action of his life !

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\* June 11, 1789.

' Enve-



‘ Enveloped in the proscription, which the aristocracy pronounced by means of the generals of those armies that had destroyed the liberties of Geneva, M. du Roveray retired to England, and, doubtless, he will never abdicate the honour of his exile, as long as liberty has not recovered her rights in his native country. A great number of respectable citizens of Great Britain, desirous to pay their respects to the proscribed republican, bestowed the most flattering reception on him, and urged the government to grant him a pension. It was, in some respects, a civic crown, decreed by a modern nation, which the tutelary genius of the human species appears to have offered up at the shrine of liberty. Behold the *foreigner*, the *man proscribed*, the *refugee*, who has been impeached to you!—Formerly an unfortunate man embraced the altars, there he took refuge from the fury of his enemies, there he found an inviolable asylum. This hall is about to become the temple, which, in the name of the French, you are to consecrate to liberty: will you suffer that a martyr to that liberty, shall receive an outrage here?’

The orator was now obliged to cease, on account of the *plaudits*, which prevented him from proceeding, and the deputy withdrew his motion, frankly avowing, that he would never have spoken against M. du Roveray, if he had known him personally; adding emphatically, ‘that he had accused an individual, without knowing that he accused a man.’

We shall present our readers with the following speech on religious toleration \*.

‘ Gentlemen,

‘ I yesterday had the honour of submitting to you some reflections, which tended to demonstrate that religion is a duty, and not a law, and that the only thing that belongs to the † declaration, about which we are occupied, is to proclaim religious liberty with a loud voice.’

‘ Very little has been opposed to the motion of M. de Castellane ‡, and, indeed, what can be objected against, an axiom so evident in its own nature, that the contrary is an absurdity! We are told that religion is an object of exterior police; that in consequence it belongs to a society to regulate it, and to permit one species, and prohibit another. I demand of those who assert that religion is an object of police, whether they speak as catholics or as legislators? If they urge this as catholics, they allow that religion is an object of regulation, and that it is something purely civil: but if it is civil, it is a human institution; and if it is a human institution, it is fallible. Men can then change it; from this it must follow, according to them, that the catholic re-

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\* Pronounced July 23, 1789.

† The celebrated Declaration of the Rights of a Man, and a Citizen.

‡ That it should be declared, ‘ That no person shall, on any pretence whatever, be disturbed on account of his religious opinions.’

ligion is not a divine institution, and according to me, that they are not catholics.

‘ If they start this difficulty as legislators, I have the right to speak to them as statesmen, and I shall first tell them that it is not true, that religion ought to be subjected to the police, although Nero and Domitian have said so, on purpose to interdict Christianity.

‘ Religion consists in prayers, in hymns, in sermons, in divers acts of adoration rendered to God by men, who assemble in common; and it is absurd to assert, that an inspector of the police ought to regulate *collects* and *litanies*: that which belongs to the police, is to prevent any person from troubling public order and tranquility. It is on that account, that it watches in your streets, around your houses, and about your temples; but it never presumes to regulate what you do there: all its power consists in preventing your actions from hurting your fellow-citizens.

‘ I also think it absurd, on purpose to prevent the disorder which might grow out of your actions, that your actions themselves should be prohibited; assertedly it is a very expeditious mode, but it may be permitted me to doubt, whether any state has a right to make use of it? We are allowed to form assemblies, circles, clubs, lodges of free masons, and societies of all kinds. It is the business of the police to prevent these assemblies from troubling the public order: but certainly it never can be imagined, that to prevent such assemblies from troubling the public order, the best way would be certainly to prohibit them? Be careful, lest any worship, even your own, shall disturb the public tranquillity: that is your duty: but you cannot exceed it. They speak to you unceasingly of a predominant or established religion. Predominant! gentlemen, I do not understand that expression, and it is actually necessary that it should be defined to me. Is it a tyrant religion that they would inculcate?—But you have banished this word, and men who have asserted to themselves the right of liberty, will not reclaim that of oppression!

‘ Is it the religion of the sovereign that they would enforce? The sovereign has no right to domineer over consciences, or to regulate opinions.

‘ Is it the religion of the majority? Religion is an opinion; this or that religion, is the result of this or that opinion: now opinions are not the result of suffrages. Your thoughts are your own, they are independent, you cannot even mortgage them!

‘ In fine, an opinion, which may be that of the majority, has no right to be the *predominant opinion*. This is a tyrannical phrase, which ought to be banished from our legislation, for if you can apply it in one, you can apply it in all cases: you will then have a predominant religion, a predominant philosophy, and a multitude of predominant systems. Nothing ought to be predominant but justice, nothing is predominant but the right of every one; all the rest is subject to that right, and it is an evident right, and one already consecrated by you, ‘to do every thing that does not hurt another.’

We cannot refrain from translating one more passage from this work, as it tends admirably to display the character of M. de Mirabeau; it is his address to the third deputation sent to the king \*, immediately after the capture of the Bastille.

\* Tell him that the foreign hordes, with which we are invested, received yesterday a visit from the princes, the princesses, the male, the female favourites, and were encouraged by their caresses, and their exhortations and their presents †. Tell him, that during the last night those foreign satellites, gorged with gold and with wine, have predicted amidst their impious revels the subjection of France, and that their brutal vows have invoked the destruction of the National Assembly. Tell him, that in his very palace, the courtiers have led down their dances to the sound of this barbarous music, and that such was the prologue to the tragedy of St. Bartholomew.

† Tell him, that that ‡ Henry, whose memory the universe still blesses; that one of his ancestors, whom he ought to take for his model, sent provisions into Paris during the time of its revolt, even while he besieged it in person; and that his ferocious counsellors have sent back the corn, which commerce was bringing into Paris, faithful but famished.

We have thus paid some attention to the two first volumes of this valuable work, and on receiving the remaining ones, we shall lay a few more specimens of the eloquence of this wonderful man before our readers. In the mean time we must express our hopes, that a translation of this work may appear in our language; but we trust that it will not be undertaken by any, but a person, who to a classical elegance of style, adds a critical knowledge of the French tongue.

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ART. IX. *King or no King: or Thoughts on the Escape of Louis XVI. and on the kingly Office, in a Letter addressed to the Society of 1789. Translated from the French. 8vo. Price 1s. 6d. Ridgway. 1791.*

As the French, who are undoubtedly the best judges of their own internal government, have on one hand recognized Louis XVI. as their king, and he on the other has accepted the crown on the terms insisted on by the people, we shall forbear to say a single word on the propriety of excluding him from the throne, on account of his late flight.

As to the question whether the king of the French, or indeed any king, is amenable or not to society for his actions; the affirmative has been repeatedly asserted before the Revolu-

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\* July 15, 1789.

† This alluded to a visit made on the previous evening by the Queen, M. d'Artois, and Madame de Polignac, to the German Hussars encamped in the Orangery of Versailles.

‡ Henry IV.

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tion in France, and in regard to a king of England by none more ably than by the celebrated Junius.

The author and translator of this pamphlet seem to be congenial souls; the first concludes his letter with asserting 'that royalty is a noxious weed in the sweet garden of liberty,' and the second finishes his preface with the following apostrophe:

'Nations of the earth! weigh in your own minds the advantages and inconveniencies of these two kinds of government, *monarchy and republicanism, royalty or liberty*,—make your choice, but no unnatural conjunctions—pure liberty, or pure loyalty.'

ART. X. *A new Friend on an old Subject.* 8vo. Price 1s. Rivingtons. 1791.

THIS pamphlet contains much panegyric on Mr. Burke, and several acrimonious observations on the conduct of Mr. Paine. Of the former, the author asserts, 'that posterity will know him only by the great and leading features of his life—in religious matters, firm in his persuasion, steady in his obedience, exalted in his hopes—in his political conduct, zealous and sincere, and not so much a partizan of any faction as a supporter of that well-regulated and balanced power which he has ever thought so essential to the welfare of his country—in domestic life, mild and amiable in the extreme—in friendship, cordial and unfluctuating.'

The reasoning of Mr. Paine, on the other hand, is declared to be 'sophistical and superficial;' our 'new friend,' has however neglected to make good his assertion.

We are told also that the representatives of the French nation are 'an assembly of usurpers;' the oath of allegiance is 'perjury;' the appropriation of the church lands 'tyranny,' &c. &c.

After being informed that we were possessed 'of an independent representation, a respectable aristocracy, a mild and limited monarchy, and an indulgent and consoling religion,' we were greatly astonished to find 'that some further regulations in the representation of the people, some trifling alteration in our laws, some reformation in the church, and most of all, in the manners of our clergy, would certainly be beneficial.'

Could the most daring of our political reformers, wish for any thing more?

ART. XI. *Political Dialogues, No. 1, On the General Principles of Government.* 36 pages. 12mo. Price 3d. Johnson. 1791.

THE advantages of an equal, and the abuses of a defective government, are treated of with a considerable share of ability in this little pamphlet, which is written in the manner of question and answer.

The scope of it, which seems to be an essential alteration in the present form, although perhaps not in the *spirit* of our government, may be gathered from the following quotation.

A. 'What do you take to be the chief source of abuse in all governments?

B. 'The great sources of abuse in all states have been the excessive emoluments of office, and the continuance of them in the same persons or families. This necessarily gives them an interest separate from that of the society at large, and an interest in encreasing abuses in their own favour. But when the salaries of office are small, or nothing, (and in all cases the more *honourable* they are, the less occasion there is to make them *lucrative*) and when they are held only for a short term, there can be no temptation whatever to create, or encrease an abuse. For every man will then govern as he would wish to be governed, when it comes to be his turn, as, in a government so constructed, it must be.

'This rule will operate to the extinction of all *hereditary privileges*, as they necessarily give those who are in possession of them a separate interest, which they will be studious to augment. Besides, all privileges to a few, necessarily imply a degradation of the rest of the community, and it is evidently the interest of the whole that all privileges should be open to virtue and ability, directed to the public good. But if stations of honour and advantage be already pre-occupied, the door is shut against all new claimants.

A. 'Will not the nobility be great sufferers by the loss of their privileges?

B. 'If we consider the education of men of rank, and the fate that almost certainly awaits them, from their exclusion from those employments (those spheres of virtuous activity) which are open to other men, and the consequent debasement of their characters, with the deprivation of almost all real enjoyment, and even the utter extinction to which all great families rapidly tend, no wise man would wish to make his posterity noble, however ambitious he might be to acquire honours for himself.'

Whatever impression the author may make upon the public in general, we are apt to believe, that he will hardly be able to persuade the nobility, that they will be gainers by the loss of their privileges, or that their children will reap advantage from the extinction of those hereditary honours, which they have been hitherto taught to consider as their hereditary rights.

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ART. XII. *Wool encouraged without Exportation; or practical Observations on Wool, and the Woollen Manufacture. In Two Parts. Part 1, containing Strictures on Appendix, No. 4, to a Report made by a Committee of the Highland Society, on the Subject of Shetland Wool. Part 2, containing a brief History of Wool, and the Nature of the Woollen Manufacture as connected with it. By a Wiltshire Clothier, F.A.S. 76 pages. 8vo. Price 2s. Cadell. 1791.*

THIS



THIS Wiltshire clothier, to a considerable share of reading, adds twenty-five years experience in the subject on which he treats. His pamphlet abounds with a variety of useful observations, and we have only to lament that he feels *fore* at some observations made by Dr. Anderson, on the conduct of the manufactory of wool, a circumstance which gives an air of resentment to most of his strictures.

He contends that the doctor has been misled by Rapin, as to the price of English wool in 1337, and that the authority of Stowe, who was bred up under a merchant-taylor, is far superior on this subject; he has doubts as to the establishment of a cloth manufacture at Winchester for the use of the Roman emperors; he denies that there was a 'glut of fine wool' in the reign of Charles II.; instead of formerly supplying the manufacturers of Flanders with wool, he asserts that one town in Brabant used more of that commodity than was grown in England in the time of Edward III. and that the Flemings out of our Cotswould fleeces, made a finer cloth than our ancestors were capable of manufacturing, called the *Cloth of Ypres*.

The above must be considered merely as animadversions on Dr. A's historical deductions: the best argument adduced against the exportation of wool, is undoubtedly the following; 'that on every 20 shillings worth of wool sent abroad, there is above 60 shillings worth of labour taken from the community.'

To demonstrate the advantage of working our wool at home in preference to exporting it in the raw state, I shall just mention the following facts. A pack of English combing wool is worth about 12d per lb. but when made into sagathies or camblets, will employ 202 persons for a week, who will earn upon the pack of wool 43l. 10s. as follows—7 combers and a dyer, 150 spinners, 20 twist-ers, 25 weavers, and attendants. If into stockings, 184 persons will receive wages thereon to the amount of 56l. viz.

	£.	s.
10 Combers and a dyer	6	6
102 Spinners and twist-ers	15	12
12 Throwsters and attendants	4	10
60 Stocking weavers	30	0

It must be acknowledged, however, that this seems to be a partial consideration of the subject; for after all, the question remains to be decided whether in a grand, liberal, and extensive point of view, the exportation of raw, as well as manufactured wool, would, or would not be beneficial to the kingdom at large?

Among a variety of miscellaneous observations, we are told, 'that it is better to encourage the growth of fine wool by premiums at home, than seek the premium of a foreign market;' that 'on the agricultural improvements of Spain, their wool will



will degenerate;' 'that sheep which are now kept for the sake of the mutton, were formerly kept for the sake of the wool;' 'that the fine wooled sheep in Spain is a mere car-  
 rion;' 'that turnips depreciate the quality of the wool of sheep  
 fed upon them,' &c. &c.

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ART. XIII. *Brief Replies to the Objections contained in the Pamphlet entitled, Observations on the Bill brought into Parliament, for a Canal from Birmingham to Worcester; with Reasons why the Bill ought not to be passed into a Law.* 8vo. 23 p. price 1s. Good. 1791.

THE object of the Birmingham and Worcester Canal Bill, is, as we are told, not only to open a direct and regular communication between these two places, but also with Gloucester, Bristol, &c. The intercourse, it is here asserted, will be facilitated, the navigation shortened, and the expences lessened. The objections to this plan are stated, and answers given to each.

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ART. XIV. *An authentic Account of the Riots in Birmingham, on the 14th, 15th, 16th, and 17th Days of July, 1791; also the Judges Charge, the Pleadings of the Counsel, and the Substance of the Evidence given on the Trials of the Rioters. And an impartial Collection of Letters, &c. written by the Supporters of the Establishment and the Dissenters, in Consequence of the Tumults. The whole compiled, in order to preserve to Posterity the general Particulars and Connexions of an Event which attracted the Attention of Europe.* 8vo. 76 pages. Pr. 1s. Birmingham, Belcher. London, Johnson. 1791.

AMONG the refinements of the present age, that which seemed to be its chief boast was, its liberality in regard to the modes of worship, and the religious opinions of mankind. It was therefore little to be dreaded, that a persecution on account of a difference in faith, would have occurred in a country like this, and disfigured its annals at the latter end of the 18th century. Yet this event has taken place; and at a period when we boast of being more enlightened than our ancestors, scenes have lately been exhibited that would have made them blush to have witnessed.

A mob, intoxicated with the fumes of fanaticism, seem to have selected the property of some of the most virtuous of their fellow citizens, as the objects of their rapine, and would, no doubt, have glutted their revenge by the sacrifice of their persons, had they not luckily escaped from the fury of their blind and guilty zeal. Under pretence of an attachment to religion, they directed their rage against all that was pure in morals, and amiable in private life; and, with 'church and king' in their mouths,

mouths, committed every excess that could disgrace Christianity, or dishonour the reign of their sovereign. Like the Goths and Vandals of old, their fury appears to have been directed against every thing that was dear to science; and like them too, they have been but too successful in demolishing works of genius, and obliterating the efforts of learning.

The present pamphlet contains a variety of papers, stating the origin and the progress of those tumults, and the various letters and addresses published in consequence of them.

It is a melancholy reflection, that manufactures, as at present conducted, seem to debase the human mind. The children of manufacturers in the town of Birmingham, being employed in the unceasing circle of manual labour from their earliest youth, become mere pieces of mechanism by the time that they attain the usual age of discretion. Deprived of education by the poverty of their parents, they are equally incapable of judging and of acting for themselves; thus they are at every instant liable to be misled by the arts of the malicious, and the counsels of the profligate and the designing, and it may so happen, while the wealth of the kingdom is increasing, and its commerce extending by their efforts, that the beings by whose agency those blessings are secured, are themselves relapsing into a state of deplorable ignorance and barbarity. It is undoubtedly a *desideratum* in morals as well as in politics, that men should be taught to think as well as act.

These short reflections are not suggested by the wounded spirit of a dissenter, who has either experienced, or is exposed, to oppression; they are the suggestions of a man who thinks that society has no controul over *religious opinions*; that the diffusion of knowledge tends to the promotion of virtue; and that morals can form the only stable basis of civil liberty.

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ART. XV. *Authentic Copy. The Report of the Trials of the Rioters at the Assizes held at Warwick, August 20, 1791, before the Right Hon. Mr. Baron Perryn. Taken in Shorthand, by Marsom and Ramsey. By Order of the Committee of Protestant Dissenters in Birmingham. 8vo. 156 pages. Price 1s. Birmingham, Thompson. London, Johnson. 1791.*

GOVERNMENT having perceived the necessity of instituting criminal prosecutions, at the public expence, against those concerned in the riots, at and in the neighbourhood of Birmingham during the month of July last, several counsel were accordingly retained at the suit of the crown at the assizes held at Warwick, on the 20th of August.

Francis Field, alias Rodney, was the first prisoner tried, on an indictment for wilfully, maliciously, and feloniously set-

ting fire to the dwelling-house of John Taylor, Esq. The case was opened on behalf of the crown by Mr. Percival, and the facts were stated by Mr. Newnham. The indictment was founded upon an act of parliament, made 9 Geo. I. commonly called the Black Act; the prisoner was found guilty.

William Rice was then tried for pulling down the dwelling house of William Hutton, against whose property the vengeance of the mob seems to have been excited, merely because he was very active and indefatigable in the discharge of his office as a commissioner of the Court of Requests. The indictment was founded upon the Riot Act; two witnesses were examined on the part of the prosecution, who swore positively to the facts stated against the prisoner; two other witnesses deposed, that he was elsewhere at the time mentioned by the former. "Not guilty."

Robert Whitehead was afterwards put to the bar, and tried on the same statute, for a similar offence. The charge seemed to be brought home so strong against this prisoner, that the judge observed in summing up the evidence, "that there must be four men absolutely perjured, if the prisoner at the bar was not present—was not active in the business—did not pull down and demolish the house, &c." One evidence only appeared on the part of the prisoner, but it must be acknowledged, however, that a most excellent character was given him by three others. "Not guilty."

John Green, John Clifton, and Bartholomew Fisher were next tried for pulling down the dwelling house of Dr. Priestley, at Fair Hill, near Birmingham.

Mr. Coke, in the absence of Mr. Newnham, acted as leading counsel for the crown; he stated, that—

"There never was any occasion in which government acted more honourably, as it had taken upon itself to spare individuals the expence and load of prosecution."—"If juries acquit," adds he, it is not the fault of government: I do not mean to say that any were improperly acquitted yesterday, but that government has done its duty, and juries are to do theirs. If men are to be persecuted on account of their opinions in this country, we live in a country not worth living in. Dr. Priestley, in his public and private character, is an honour to society; and if he is to have his house pulled down because he holds particular religious doctrines and political opinions, you ought to sell your property in the country and leave it immediately.

"I do not profess to agree with Dr. Priestley either in his religious or political opinions; but if I had been at Birmingham, I would have lost my life in the protection of his house, and the more so because he holds opinions different from mine.

"How do you know by and bye, gentlemen, that persecution may not make the smallest sect in this country thrive; nothing tends to make dissention thrive so much as persecution; and if there ever was persecution in the world, it is the setting fire to men's houses because they hold particular political or religious opinions.



opinions. And I lament it extremely as a church of England man, that this would tend to augment the number of dissenters, who are very respectable, quiet, and good subjects; but I think this brings danger with it, unless you convict every man whom you believe to be guilty; for persecution increases any sect, and it is manifest that they have been persecuted in the most gross and infamous manner; and if you do not punish, what will Europe say? That government have stood forward in their protection, but juries would not convict. Every man has a right to hold his particular opinion; and if you do not convict, you are enemies to your country: you are upon oath, and you ought, from the principles of honest men, to convict, when the evidence presses against the prisoner.

‘Gentlemen, I have told you, and you know the fact to be so, that Dr. Priestley’s house was pulled down merely because he was a dissenter; you know very well that is no reason at all; Dr. Priestley’s life is irreproachable. I believe he would not have escaped with life if he had staid half an hour longer. Look at those fellows, what a pretty exchange it would be, if one hundred such fellows were left, and Dr. Priestley thrown into the fire? If you do not convict on this occasion, and there should be another riot, he himself will be burnt! Gentlemen, another 14th of July will come next year, and probably there will be the same reason for rejoicing over the French constitution that there was this year. I dislike those meetings as much as you; I should not chuse to be present at them; but in this country, I would have men dine where they please, and if they chuse to dine the next 14th of July, which I hope they will not, but if they do, they have a right to drink bumper toasts, and get drunk if they please; and if you do not convict these vagabond fellows, Dr. Priestley himself will be burnt.

‘Gentlemen, you have sons and grandsons, and the tables may be turned on you, and a hundred years hence they may be thrown into the fire. Therefore I call upon you as Englishmen, I call upon you as friends to the constitution, only to attend to the evidence and do your duty. I tell you in what a situation you stand—you stand in a very conspicuous situation: there are not twelve men in England upon whom the whole country are looking with so much anxiety and expectation as upon you. I have heard it said, as I have been passing in the streets, “they will not convict any of them.” Contradict it, gentlemen, for it is to your disgrace if you do not.’

Mr. Clarke—‘You have no right to state what you have heard said in the street.’

Court—‘I think the learned counsel has opened it very properly.’

Jury—‘I think it is a reflection upon us—I told your lordship yesterday that I wished to decline serving at all—I feel it, that the learned counsel has insinuated that we have done wrong—I come here to do my duty, and I know the nature of an oath as well as the learned counsel does.’

Mr. Coke

Mr. Coke then concluded his charge, and called the evidence for the crown, after which, several witnesses were adduced in behalf of the prisoners. The judge observed, that the evidence against Clifton was very slight, and his character very excellent. Verdict, Green, "guilty,"—death.—Executed. Fisher "guilty,"—death; but has since received his majesty's most gracious pardon. Clifton, "not guilty."

The trial of John Stokes succeeded. He was indicted for demolishing a meeting-house in Old Meeting-Street, Birmingham. On account of an error in the indictment, the prisoner was not put upon his defence. Verdict, "not guilty."

William Shuker was indicted on the Riot Act for demolishing the dwelling-house of John Ryland. On the recommendation of the judge, the jury brought in a verdict of "not guilty."

Joseph Careless was indicted on the same act, for a similar offence, against the same dwelling-house. Verdict, "not guilty."

William Hands, alias Hammonds, was also indicted for pulling down the dwelling-house of John Ryland. Mr. Newnham once more reminded the jury, 'that their only guide upon this occasion was, the solemn oath they had taken, and the evidence which they should hear at the bar.'

Two witnesses swore to the facts stated in the indictment, and no evidence whatever was adduced in favour of the prisoner. The judge, in his charge to the jury, alluding no doubt to some of their former verdicts, said,

'It is my wish, if it were consistent with your consciences, that you would acquit every prisoner you try; whether you adopt or not the observations I offer to you, it is my province to offer them, and I am extremely glad whenever your consciences can be satisfied, that a person charged of a crime, ought to be acquitted.' Verdict, 'guilty,'—death. Respited, under full expectation of his majesty's pardon.

James Watkins was then indicted for the same offence. The court had determined to reserve a question of law for the opinion of the twelve judges, but the jury saved that trouble, by deciding on the fact, and bringing in a verdict of 'not guilty.'

Daniel Rose was tried on an indictment for pulling down the dwelling-house of John Taylor, Esq.

Mr. Newnham—'Gentlemen of the jury, I look at the prisoner at the bar, I see he stands charged with being one among a multitude of rioters, for pulling down, or beginning to pull down and demolish, the house of Mr. Taylor. Though that elegant mansion was, in consequence of this riot destroyed; though he stands charged, among others, with a riot destructive of that elegant house, belonging to a person whose family has been the father, I had almost said, of Birmingham, yet, when I look at the prisoner standing here, as the prosecutor of the crown, and consider his youth,  
that

that he is not above sixteen years of age, I compassionate that youth, and shall decline giving any evidence against him, to shew you, gentlemen, that government is not more vindictive, but as ready, on every proper occasion, to shew lenity, as you, gentlemen, have been in acquitting those whom you have acquitted. Verdict, 'not guilty.'

Francis Field, John Green, Bartholomew Fisher, and William Hands, were brought up and received sentence of death.

Of these, Field and Green were executed at Warwick, on the eighth of September.

Whoever examines the names and places of abode of the juries summoned on this occasion, will readily perceive, that some gross negligence or mistake must have taken place in regard to the array. The jurors in one of the trials, seem to have been all returned from Birmingham, the seat of the late riots; now by the 24 Geo. II. c. 18. the jury ought to be summoned *de corpore comitatus*, from the body of the county at large, and not *de vicineto*, or the particular neighbourhood, because, as Blackstone very justly observes, (Vol. III. p. 159. 9th Edit.) "Jurors coming out of the immediate neighbourhood, would be apt to intermix their prejudices and partialities."

It is but justice to remark, that these trials appear to be fairly reported.

ART. XVI. *The Trials of the Birmingham Rioters, at the Court-House, Warwick; before the Hon. Sir Richard Perryn, Knt. one of the Barons of his Majesty's Court of Exchequer; on Tuesday the 23d of August, 1791, and the following Day. Taken in Short-Hand.* 8vo. Price 1s. 6d. Ridgway. 1791.

ART. XVII. *A full and accurate Report of the Birmingham Rioters, at the late Assizes for the County of Warwick; containing Sir Richard Perryn's Charge to the Grand Jury, the Speeches of Counsel, at length, and the whole of the Evidence. Correctly taken in Short-Hand, by a Barrister at Law.* 8vo. Price 1s. 6d. Walter. 1791.

THESE contain similar statements with the last pamphlet, but are not so copious in the detail. s.

ART. XVIII. *A Letter to the Rev. Joseph Priestley, LL. D. F. R. S. occasioned by his late Address to the Inhabitants of Birmingham.* 8vo. 44 pages. Price 9d. Printed at Birmingham. 1791.

IN reviewing Dr. Priestley's address on the late riots, (see Rev. Vol. x. p. 464. this writer endeavours to fix upon him the charge of advancing unauthorised assertions with respect to their



their origin. He imputes them entirely to the sudden impression made upon the minds of the populace by the infamous *band-bill*. He conjectures, that the few of them who could have any motive beyond that of plunder, were actuated by a view of inflicting a sort of *anticipated retaliation* on a set of men from whom they apprehended *their friends* to be in danger of similar insults. He even declares it as his opinion, that if the dissenters thought themselves sufficiently numerous and powerful, they would not scruple to overturn, *by whatever means*, the Church of England, and to set up the Presbytery in its stead.

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ART. XIX. *Thoughts on the Riots at Birmingham.* By a Welsh Freeholder. 8vo. 29 pages. Price 6d. Johnson. 1791.

IF it could possibly need a proof, that men, who have not been guilty of any offence against the state to forfeit the protection of its laws, cannot have deserved to have their houses destroyed, their property plundered, and their lives put into imminent danger by a mob; this pamphlet would fully prove, that the dissenters, with respect to the late riots at Birmingham, have been not the offending, but the offended and injured party. This, we are willing to believe, will be *almost* universally admitted. Besides this, the present pamphlet undertakes to vindicate the dissenters from the general charge of disaffection to the constitution in church and state. With respect to the civil constitution, this writer pleads, that they only wish for such reforms as have been strenuously recommended by men of the first distinction, members of the established church; that of the numerous answerers of Mr. Burke, much the greater part have been churchmen; and that republican principles are neither peculiar to the dissenters, nor so general among them, as to justify applying to them the appellation of republicans. With respect to the church, the author allows that dissenters are such, because they do not approve of its doctrines and hierarchy: and also confesses, that many of them think an alliance between church and state injurious to both; but pleads, that they have used no other means to produce what they judge to be a desirable reformation in religion, than rational argument and free discussion.

The author earnestly recommends an immediate attention to the measure of a parliamentary reform, as the basis of those corrections and improvements in the political state of this country, which are become necessary or highly expedient. He concludes with advising the theological and political opponents of Dr. Priestley to imitate the example of his philosophical opponents in France; who, though zealous advocates for  
a new

a new chemical theory, which he strenuously opposes, treat him with the utmost respect.

To these thoughts are subjoined a short address to the public on occasion of the riots at Birmingham, by G. Rous, Esq.

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ART. XX. *A Remonstrance with the Rev. Mr. Clayton, on his Sermon on the Duty of Christians to Civil Magistrates, occasioned by the Riots at Birmingham; and on his prefixed Address to the Public, intended to remove the Reproach lately fallen on Protestant Dissenters.* 8vo. 78 pages. Price 1s. 6d. Johnson. 1791.

WHEN an individual, wholly unauthorized, takes upon him to declare, in the name of a body of men, sentiments contrary to their avowed principles, they have certainly some right to be offended. An offence of this kind appears to have been offered to the whole body of dissenters by one of their preachers, who, not contented with avowing for himself, has imputed to his brethren the old high-church doctrine of passive obedience and non-resistance. It does credit to that numerous class of dissenters who still retain their attachment to the Calvinistic system, that, while they disapprove of the theological tenets of their Unitarian brethren, they so generally and heartily concur with them in the common cause of civil and religious liberty.

The author of this pamphlet (who, from internal evidence, may be presumed to be a dissenter either of the Independent or the Baptist persuasion) sets out with assuring the public, that, though the dissenters admire the British constitution, and are steadily attached to the person, family, and government of their sovereign, they know, and will be ever ready to assert, with decency and respect, the rights which they possess in common with their fellow-subjects. He maintains the *unbounded* right of private judgment—vindicates the character and writings of the late Dr. Price—and asserts, in opposition to Mr. C. the general union of the dissenters in wishing for the repeal of the Test Acts. He next goes on to refute the construction put by Mr. C. upon several passages of scripture, supposed to be favourable to implicit submission; to show that there is no inconsistency between the spirit of religion and the spirit of freedom; and to justify the conduct of those dissenters, both laymen and ministers, who take an active part in great political contests. He condemns Mr. C.'s insinuation, that the late riots at Birmingham are to be considered as a judgment from heaven upon certain persons who have acted in opposition to government, and blames the unfeeling manner in which this dissenting minister speaks of the distraction and desolation

desolation which these riots occasioned. The pamphlet is written in plain, unaffected language, and bears evident marks of a candid and liberal spirit.

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ART. XXI. *A Letter to the Rev. John Clayton: containing a Defence of the Protestant Dissenters against the Aspersions thrown upon them in his late Political Sermon.* 8vo. 55 p. Price 1s. 6d. Dilly. 1791.

A DISSENTER, of the more orthodox class, for he professes himself, in the most explicit terms, a believer in the divinity of Christ, here enters his warm protest against the slavish doctrine advanced in Mr. Clayton's sermon on the duty of christians to civil magistrates, and in his address to the public. He strenuously asserts the principles of religious liberty, and vindicates the conduct of the dissenters in soliciting the repeal of the Test Acts. P. 28.

'The protestant dissenters of this day have said nothing, have done nothing, have approved nothing but what our own fathers said, and did, and approved in the year 1732; when they sought a repeal of the Test Act, called meetings in several counties and corporations, conferred together, and passed various resolutions, more spirited and full than any that have appeared since, particularly at Thame in Oxfordshire, Lord Viscount Barrington in the chair. And our fathers did nothing at that time but what their fathers had done long before. The reproaches, therefore, thrown on us now by your sermon, are censures cast back again on our ancestors, in a long retrospect to the first commencement of a dissent from the established church, and indeed I might add, to the times of the apostles themselves. No protestant dissenter can join in such reproaches, without ceasing to be a dissenter. And if indeed it be such an opposition to government, as only comes short of actual revolt, to profess our dissent from the established church, while we maintain and claim our just rights as men, then it is of consequence an actual resistance of civil government to be a protestant dissenter.'

The general purport of the letter is to upbraid Mr. C. for deserting the principles in which all consistent dissenters are agreed, and acting as a retainer to a church which he has left; and to detect the fallacious reasonings, and refute the unjust censures contained in his pamphlet. The author chastises a false brother, not, perhaps, more than he deserves, but with a rough and heavy hand.

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ART. XXII. *Christianity consistent with the Love of Freedom: being an Answer to a Sermon lately published by the Rev. John Clayton.* By Robert Hall, M. A. 8vo. 80 pages. Price 1s. 6d. Johnson. 1791.



MR. HALL, who declares himself not an Unitarian, nevertheless thinks it necessary to contradict Mr. Clayton's assertion, that the more orthodox dissenters in general disapprove of the exertions of their Unitarian brethren for the extension of civil and religious liberty. He acknowledges, that there are not wanting among the dissenters persons who are, upon all occasions, ready to oppose those principles, upon which the very existence of their dissent is founded; but he considers them as apostates, and gives it, as his opinion, that their number is small.

In refutation of the servile maxim, that the profession of christianity is inconsistent with every kind of interference with government, Mr. Hall states, with great clearness, the duties of christians with respect to civil polity. Christ, says he, never intended that his followers, on becoming christians, should forget that they were men, or consider themselves as idle and uninterested spectators on the great theatre of life. The principles of freedom ought to be cherished by christians of all denominations, because these alone can secure to them all that liberty of conscience which is essential to the proper discharge of christian duties. P. 17.

'If the Unitarians are at present distinguished for their zeal in the cause of freedom, it cannot be imputed to any alliance between their religious and political opinions, but to the conduct natural to a minority, who attempting bold innovations, and maintaining sentiments very different from those which are generally held, are sensible they can only shelter themselves from persecution and reproach, and gain an impartial hearing from the public, by throwing down the barriers of prejudice, and claiming an unlimited freedom of thought.'

With great clearness of reasoning and strength of language, our author goes on to vindicate the practice of dissenting ministers in concerning themselves with matters of civil policy. With respect to the exertions of Dr. Priestley in particular, (whom Mr. C. seems to regard with more than *odium theologicum*) Mr. Hall makes this liberal declaration: P. 35.

'The religious tenets of Dr. Priestley appear to me erroneous in the extreme, but I should be sorry to suffer any difference of sentiment to diminish my sensibility to virtue, or my admiration of genius. From him the poisoned arrow will fall pointless. His enlightened and active mind, his unwearied assiduity, the extent of his researches, the light he has poured into almost every department of science, will be the admiration of that period, when the greater part of those who have favoured, or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with

with variegated tints, and with a softened effulgence, the luminary which they cannot hide.'

He afterwards adds : P. 40.

' To posterity it will appear a reproach, that in the eighteenth century, an age that boasts its science and improvement, the first philosopher in Europe, of a character unblemished, and of manners the most mild and gentle, should be torn from his family, and obliged to flee an outcast and a fugitive from the murderous hands of a frantic rabble; but when they learn that there were not wanting teachers of religion, who secretly triumphed in these barbarities, they will pause for a moment, and imagine they are reading the history of Goths or of Vandals.'

The remainder of the pamphlet is chiefly employed in farther exposing the futility of Mr. C.'s arguments. Towards the close we meet with the following animated picture of the present times : P. 76.

' An attention to the political aspect of the world, is not now the fruit of an idle curiosity, or the amusement of a dissipated and frivolous mind, but is awakened and kept alive by occurrences as various as they are extraordinary. There are times when the moral world seems to stand still; there are others when it seems impelled towards its goal, with an accelerated force. The present is a period more interesting, perhaps, than any which has been known, in the whole flight of time. The scenes of Providence thicken upon us so fast, and are shifted with so strange a rapidity, as if the great drama of the world were drawing to a close. Events have taken place, of late, and revolutions have been effected, which, had they been foretold a very few years ago, would have been viewed as visionary and extravagant, and their influence is yet far from being spent. Europe never presented such a spectacle before, and it is worthy of being contemplated, with the profoundest attention, by all its inhabitants. The empire of darkness and of despotism has been smitten with a stroke which has sounded through the universe. When we see whole kingdoms, after reposing for centuries on the lap of their rulers, start from their slumber, the dignity of man rising up from depression, and tyrants trembling on their thrones, who can remain entirely indifferent, or fail to turn his eye towards a theatre so august and extraordinary. These are a kind of throes and struggles of nature, to which it would be a sullenness to refuse our sympathy. Old foundations are breaking up; new edifices are rearing. Institutions which have been long held in veneration, as the most sublime refinements of human wisdom and policy, which age hath cemented and confirmed, which power hath supported, which eloquence hath conspired to embellish, and opulence to enrich, are falling fast into decay. New prospects are opening on every side, of such amazing variety and extent, as to stretch farther than the eye of the most enlightened observer can reach.

' Some beneficial effects appear to have taken place already, sufficient to nourish our most sanguine hope of benefits much more extensive. The mischief and folly of wars begin to be understood,

stood, and that mild and liberal system of policy adopted, which has ever indeed been the object of prayer to the humane and the devout, but has hitherto remained utterly unknown in the cabinets of princes. As the mind naturally yields to the impression of objects which it contemplates often, we need not wonder, if, amidst events so extraordinary, the human character itself should appear to be altering and improving apace. That fond attachment to ancient institutions, and blind submission to opinions already received, which has ever checked the growth of improvement, and drawn on the greatest benefactors of mankind danger, or neglect, is giving way to a spirit of bold and fearless investigation. Man seems to be becoming more erect and independant. He leans more on himself, less on his fellow-creatures. He begins to feel a consciousness in a higher degree of personal dignity, and is less enamoured of artificial distinctions. There is some hope of our beholding that simplicity and energy of character which marks his natural state, blended with the humanity, the elegance and improvement of polished society.

The events which have already taken place, and the further changes they forebode, will open to the contemplative of every character, innumerable sources of reflection. To the philosopher, they present many new and extraordinary facts, where his penetration will find ample scope in attempting to discover their cause, and to predict their effects. He will have an opportunity of viewing mankind in an interesting situation, and of tracing the progress of opinion through channels it has rarely flowed in before. The politician will feel his attention powerfully awakened, on seeing new maxims of policy introduced, new institutions established, and such a total alteration in the ideas of a great part of the world, as will oblige him to study the art of government as it were afresh. The devout mind will behold in these momentous changes, the finger of God, and discerning in them the dawn of that glorious period, in which wars will cease, and antichristian tyranny shall fall, will adore that unerring wisdom, whose secret operation never fails to conduct all human affairs to their proper issue, and impels the great actors on that troubled theatre, to fulfil, when they least intend it, the counsels of heaven, and the predictions of its prophets.

We make no apology for dwelling so long upon this very sensible and well-written pamphlet.

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ART. XXIII. *A short Treatise in support of National Religion: containing a slight comparative Survey of the Roman Catholic and Protestant Institutions; clearly shewing the Superiority of the latter. Also particularly pointing out the general Injury and Inferiority of all non-conforming Sectaries. The whole tending to preserve the internal Order and Tranquillity of a State. Addressed to the Consideration of Great-Britain, Ireland, and Canada: Also to the present opportune Situation of the French, or any other People similarly circumstanced; as likewise to all*



*infant States whatever.* By a Gentleman of the Church of England. 8vo. 121 pages. Price 2s. 6d. Tindal. 1791.

ALL that any intelligent reader will gain by wading through this muddy performance, will be a full persuasion that the writer is an illiterate bigot, who knows no other means of preserving the order and tranquillity of a state, than intolerance and persecution. He talks of 'the reigning fallacious levity and pernicious liberty of unrestrained toleration,' and sagaciously informs his rulers, p. 98, that

'Instead of allowing greater latitude in religion, it is necessary even now, or depend upon it it will henceforward be found more so, so to confine, clog, and load, one and all of these visionary wayward opiniated injurious dissenting parties, as to occasion a natural consequent decrease, which though it might not be rapid, should be regularly gradual and absolutely certain.'

Every one, says this gentleman, who preaches, or makes public, by any means whatsoever, any opinions, doctrines, or even *suppositions*, contrary in substance or effect from the identicals of the mother church, (p. 105.)

'Becomes instantly a public defaulter, a daring disobedient sacrilegious culprit of the most injurious cast, and should be treated with that severity of fine, imprisonment, or bodily punishment, (which should be steadfastly and unremittingly inflicted) according in perfect justice to the state of the offence, and (in point of fine) of the offender.'

What pity is it, that this sanguinary gentleman had not the good fortune to be born in the days of *bloody Queen Mary*!

M. D.

ART. XXIV. *Silva Critica, sive in Auctores sacros profanosque commentarius philologus.* Concinnavit Gilbertus Wakefield, A. B. &c. *Pars secunda.* 8vo. 157 pages. Price 3s. 6d. Deighton. 1790.

THIS second part of Mr. Wakefield's *Silva Critica* contains seventy-three sections, on each of which he takes for his text some difficult passage of the New Testament, which he either corrects or illustrates with great ingenuity, and a rare display of classic lore; sometimes, perhaps, to a certain degree of affectation.

The passages of the N. T. which he undertakes to explain, are selected from the four gospels, and the Acts of the apostles; and are Matth. x. 23. vii. 6. v. 36. v. 12. vii. 28, 29. viii. 28. ix. 36. x. 21. x. 31. xi. 12. xiii. 52. xvi. 28. xvii. 2. xviii. 6. xviii. 12. xix. 11. xxi. 9. xviii. 9. xxi. 41. xxii. 4. xxiii. 9. xxiii. 29. xxiv. 51. xxvi. 29. xxvii. 5.—Mark v. 13. xii. 4.—Luke v. 5. xiii. 1. xv. 17. xvii. 7, 8. xxi. 4, 25. xxiii. 11.—John v. 13. x. 24. xi. 35. xv. 2. xix. 34.—Acts ii. 24. iii. 15, 16. iv. 15. v. 6. ix. 1. xii. 9. xiv. 16, 17. xvii. 18. xvii. 19. xvii. 28. ix. 19. xx. 9. xxi. 13.

xxiv. 3. xxvii. 21.—But, beside these, he occasionally illustrates several other places both of the Old and New Testament, and gives at the same time a philological commentary on a great number of passages of profane authors; throwing out his conjectural emendations with a lavish indeed, but, we think, often with a just hand; and not unfrequently with a sneer at his fellow-labourers.

Having given a specimen of his manner (vol. v. p. 179) we shall only say, that this second part is in no respect inferior to the first. We subjoin one of the shortest sections.

§. 86. Marc. xii. 4. p. 76.

‘Κακείνον λιθοβολήσαντας κεφαλαιώσαν.

‘Non dubitaverim equidem affirmare citra invidiam plures viros mediocritatem literarum mearum longè longèque supergressos ad hunc *evangelistæ* locum inanem prorsùs operam posuisse; cùm sensum, quem volunt impingere, ne uno quidè ex emplo potuerint stabilire. *Latine* reddo: *Et cum illo etiàm, conjectis longè lapidibus, summam rem transegerunt*: cùm ne *appropinquare* quidèm fiverint. Ità pulcherrimè per gradus surgit oratio, cum furore vinitorum. Nos: MADE SHORT WORK with him.

‘Hinc elegantèr ad eandem locutionis normam *Euripides* Rhes. 820. intelligendus est:

Ἡ τοι μαράγνα γ’, ἢ ΚΑΡΑΝΙΣΤΕΣ μορῶ,

Μένει σε δρώντα τοιαῦτ’ :—

et *Æschylus*, quem advocat *Musgravius*. SORS COMPENDIARIA: —i. e. mors.

‘Καρανῶσαι, κορυφῶσαι. *Επι κεφαλὴν, ΤΑΧΕΩΣ*: *Hesychius*. Neque aliter, si quid in hâc re video, debet accipi κεφαλαιώσαντες apud *Thucydidem*, iii. 67. quem adeat lector, et secum cogitet, an non optimus indè sensus exoriat, cùm ad *Lacedæmonios* breviloquentes fuerit, illa habita oratio.

‘Similiter *Hesiodus* Opp. et D. i. 106.

Εἰ δ’ ἐθέλεις, ἑτέρον τοι ἐγὼ λόγον ΕΚΚΟΡΥΦΩΣΩ

Εὐ καὶ ἐπισταμένως.

‘Dignus est etiàm qui advocetur scriptor ad *Hebræos*, viii. 1. ΚΕΦΕΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις :—i. e. ut BREVITER omnia amplectar. *Κεφαλαιῶσον, συντομῶς συναγαγε*: atque ità locutos esse invenio plus semel *Platonem*, *Isocratem*, *Æschinem*, *Aristotelem*, et *Theophrastum*; quibus addi debet *Lucianus* in *Nigrino* sub init. atque egregiè fallor, si vox deperdita non simul sit *Græciæ* restituenta, et facetissimo scriptori minimè vulgaris elegantia.

‘Ε. *Ἡρακλεις, ὥτως ΕΝ ΒΡΑΧΕΙ*; Λ. *Καὶ μάλα*. Ε. *Τὸ δὲ το μὲγαλὺντο ἐστίν, ἐφ’ ὅτῳ ΚΑΤΑΚΟΜΑΣ, ἵνα μὴ ἐν ΚΕΦΑΛΑΙΩ, μόνῳ εὐφραίνωμεθα, ἐχῶμεν δ’ ΕΤΙ καὶ ἀκριβῶς εἶδεναι τὸ πᾶν ἀκρῶς*.

Mr. Wakefield promises to give next his lucubrations on the epistles of S. Paul; ‘if the *Alma Mater* continue her patronage, and God grant him health and strength:’ both which we most heartily wish.

ART. XXV. *Short Remarks on a new Translation of Isaiah, by a Layman, &c. in a Letter to the Author.* By John Sturges, LL. D. &c. 8vo. 37 pages. Price 1s. 6d. Cadell. 1791.

ART. XXVI. *A Letter to the Rev. Dr. Sturges, &c.* By Michael Dodson, Esq; Author of the new Translation of Isaiah. 8vo. 25 pages. Price 1s. Johnson. 1791.

IN our Review of Mr. Dodson's New Version of Isaiah \* we did what we thought justice to the uncommon merit of that work; at the same time that we expressed a difference of opinion with regard to some of his rules of translation, and his explication of some of the prophecies. Mr. D. had, with Dr. Kennicott, laid it down as a principle that an interpreter of the Old Testament should labour to reconcile it with the New; and correct the supposed corruptions of the Hebrew text from the quotations of Christ and his apostles. This we take to be a dangerous and unjustifiable method; and we know that the best biblical critics of the present age are of our opinion. Of this opinion was, certainly, the late Bishop of London; and we are glad to find in Dr. Sturges a manly, and at the same time, a moderate defender of his sentiment.

Dr. S. differs also from Mr. Dodson concerning the propriety of arranging in lines the poetical parts of scripture; but allows it to be a question of no great importance: and we must confess that his arguments in favour of lineal arrangement are not strong.

Of much greater moment are his strictures on Mr. Dodson's version of Isaiah, ch. vi. 10—17. ix. 6, 7. lii. 13, &c. liii. 12. The substance of what he says, with Mr. Dodson's replies, we here subjoin.

Dr. S. is surprised at Mr. D.'s translating עַל־מַּיִם *a young woman*, and not *a virgin*, as it is both in the Seventy, and in St. Matthew; and thinks this can only be accounted for by his admitting Dr. Priestley's supposition, that the passage in St. Matthew is not authentic.

Mr. D.'s answer is, that though he has in general a great respect for the Seventy, yet he never professed to think its sense always right; and here, in particular, he prefers the version of Aquila, Theodotion, and Symmachus; who all render ἡ νῆπις. He owns that he is strongly inclined to think the two first chapters of St. Matthew are spurious.

To Dr. S. Bishop Lowth's translation (v. 15) *by whose two kings thou art distressed*, appears to be unquestionably right.—Mr. D. cannot see how this can be supported; and thinks the true translation to be which he hath given, or *the land which thou (o Ahaz) vexest shall be forsaken by both the kings*. We are of opinion, that if Mr. Dodson had attended to the suffix in עַל־מַּיִם, he would never have pretended to justify such a version.

\* Vol. ix. p. 204.



The other is unquestionably (we think) the true one. It is excellently rendered by Dathe, *Regio duorum istorum regum, propter quos ægre tibi est, erit deserta.*

Dr. S. thinks that Mr. D.'s correction of ch. ix. 5, 6, is unwarrantable; and justifies the present reading of the Hebrew text, and the common version, by the authority of all the ant. vv. except the Seventy: and even of this the copies disagree.—Indeed we do not see how the present text can be made to speak the words of the Seventy, which Mr. Dodson has adopted: and agree with Dr. S. that to alter מלאך עצה גדולה into מלאך עצה אל גבור the strongest critical reasons are requisite.—Mr. D. thinks that he has given the strongest critical reasons, viz. the authority of the Seventy, old Latin and Arabic, and of the Greek and Latin writers in general.—But Mr. D. should know that all these amount to no more than the single authority of the Seventy.—On the whole we think the Hebrew text is genuine, but badly pointed. And we, moreover, believe that the Seventy read as we do, but did not well understand what they read. But to illustrate this would lead us into too long a discussion: so we return to our authors.

Mr. D. rightly remarks, that the great point in dispute is, whether the word אל be or be not a part of the genuine text. In favour of the Hebrew text Dr. S. alledges the Aldine and Complutentian editions of the Seventy, Aquila, Theodotion, Symmachus, the Syriac, Chaldee, Arabic, and Latin Vulgate.—Mr. D. musters up, on his side, one Hebrew MS. (30th of Kennicott's) the Vatican and Alexandrian MSS. of the Seventy, and the old Latin version, as quoted by Tertullian and Novatian; and, what is strange, he also lays claim to Aquila, Symmachus, and Theodotion. The Chaldee version, which he had before acknowledged to favour the present reading of the Hebrew, he now thinks should be rendered thus: and his name shall be called *before God, who is wonderful in council, &c.* Yet still this proves that the Chaldee paraphrast read אל in his copy. And it is no less certain that it was read by Aquila, Theodotion, and Symmachus. We are of opinion, that it is fairly expressed even in the Alexandrian MS. by *ισχυρος*; and that Θεος in the Aldine and Complutensian editions is superfluous. Or perhaps the Copyist added *ισχυρος* as a various rendering: so that אל stood originally in the text, it can hardly be doubted. Its meaning and application to the Messiah is another question: which we will not meddle with.

Dr. S. agrees with Mr. D. in his general acceptance of the three last verses of chap. 52, and the whole of chap. 53; but objects to his translation of some words and phrases, particularly of נש and סבל. He thinks that neither can be properly rendered *taking away or removing*, but always *carrying, or bearing a burthen*.—Mr. D. replies that נש signifies in many places to

*take away*, and is often so rendered in our common English bible: and that if the Hebrew word מִנְּאֵבִים, and the Greek word *νοσσοι*, by which the former is expressed in Matt. viii. 17, signify bodily disorders, as well as diseases of the mind (as they certainly do) the word סָבַל must be considered as synonymous to נָשָׂא.—Perhaps it would be no hard matter to reconcile both meanings. We will only observe, that in their literal signification, נָשָׂא signifies *to bear any how*; סָבַל *to carry on the shoulders*; and that we sometimes meet with the former in a metaphorical sense; though never (we believe) the latter.

Both Dr. Sturges and Mr. Dodson write like scholars and gentlemen: and every lover of Biblical learning will read them with profit and pleasure.

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ART. XXVII. *Sermons preached before the University of Glasgow. To which is added, a Sermon preached before the Provincial Synod of Merse and Tiviotdale, in the Church of Kelfo, on Tuesday, April 27, 1790. Published at their Desire in this Volume.* By James Bell, D. D. Minister of Coldstream. 8vo. 464 pages. Price 6s. in boards. Strahan and Cadell. 1791.

THESE sermons are almost all on practical subjects—On the Temptations of Poverty and Riches—Lying—Evil-speaking—Meekness—The Love of God—On the Character of Doeg, the Edomite—On a well, and ill-spent Youth—and on Providence, considered as a plan going on progressively to perfection. This is a learned and eloquent discourse.

Before we offer our opinion on the merits of this volume, it will be candid to lay before our readers Dr. Bell's sentiments on the subject of sermon-writing. Preface, p. iv.

‘Whether, in some of the Discourses, I have not attempted a too minute description of character, must be left to the decision of those who shall take the trouble to peruse them. I would observe, in my defence, that in Discourses designed to be practically useful, there is a necessity for being particular in that respect. General declamations in praise of virtue and the virtuous, and general invectives against wickedness and the wicked, are of small value. Many, without any title, think themselves deserving of the one; and no person is so absurd as to deny, that there is a line of duty, by which we ought to regulate our conduct. All are willing to confess they are sinners, but apply nothing to their own case, which is common to the whole of their species.

‘If beneficial effects are to be produced by the eloquence of the pulpit, or by the writings of moralists, a different plan must be pursued. We must go into particulars. Characters, good and bad, must be accurately drawn from life. Manners must be portrayed as they exist in nature. The principles of human action must be defined, and their deficiency and redundancy must be pointed out, together with their appearances, simple and combined

combined with one another. The ruling passion, the key which unlocks so many secrets of the heart, must be explained. A mirror must be held up to mankind, in which individuals may see their true shapes and forms, their beauty or ugliness, their personal advantages and disadvantages; and, in fine, that which constitutes them what they are, and distinguishes them from all others.'

Agreeably to these sentiments, Dr. Bell's sermons are filled chiefly with descriptions of vices and virtues, or delineations of characters. They are exhibited in the various conditions of life. We very much doubt whether this is the most useful or interesting style of preaching. It certainly is not favourable to that devotional spirit, which ought always to animate addressees from the pulpit, nor do we think it calculated to fix general attention. A sermon that delineates the vices of some, and the virtues of others, is a sort of satire in prose; a mixture of eulogy and censure on human life, calculated rather to promote worldly wisdom, than to cherish the humble piety of a christian, and the devout affections of prayer, thanksgiving, and praise.

This we think the principal objection to the sermons under our present consideration, which are, in other respects, correctly written, (if we except a few scotticisms, and some occasional mistakes in the use of the prepositions and auxiliary verbs) and discover an extensive knowledge of men and manners. The following extract, from our author's fifth Discourse on Lying, will afford a proper specimen of his style and manner: P. 119.

'Liars differ from one another; and exhibit almost as much variety in their characters, as in the countenances with which they tell them. It were an endless task, to attempt a description of their differential peculiarities. Suffice it to delineate the leading features of the more notorious classes, into which they may be distributed.

'1. Some contract a taste for the *marvellous*. Of a wild and incorrect imagination, they never see objects in a distinct point of vision, but through a strange medium, which magnifies or diminishes, illuminates or darkens, multiplies or decreases them, according to the humour which is uppermost in their brain. They delight to astonish others with wonderful stories, and prodigious adventures. Their language takes a tone from their ruling passion. They speak always in the highest degree; every thing they have seen or heard, is best or worst, greatest or least; nothing is described as it is in itself, or as it really happened. Weak and credulous, they are daily adding to their stock of lies every idle tale they hear; till at last, quitting the boundaries of all which is probable, they will sit down with a grave face, and deliberately tell the most monstrous absurdities, and most palpable contradictions.

'2. *Vanity* is a copious source of lying, especially when accompanied, as it usually is, with imbecillity of mind. *I have not sat, says David, with vain persons, neither will I go in with dissemblers.* Ambitious to appear men of consequence, the vain endeavour



endeavour to supply their want of merit, by pretending to talents, influence, and virtues, of which they are not possessed. They are specious, forward, and boastful. They are full of low cunning, and have the art of adapting their discourse to the company they are addressing. Before the ignorant, how learned! Before strangers, how important, how nobly related, how much admired! How fierce in the absence of danger! How many insinuations and little circumstances relative to their own importance, are thrown in by them into all their stories? Still they are the heroes of the tale, and every character and incident in it are introduced to their own praise. To add to the evil, they are notorious, especially if they be cowards, for curling and swearing, being afraid, after all, that their pretensions will not be believed, without this presumptuous and wicked accompaniment.

‘ 3. Others accustom themselves to the study of what is *absurd* and *ridiculous* in the behaviour of their neighbours. The habit grows upon them by indulgence, till at last they come to view the world as a stage, where mankind are acting their several parts, like fools and madmen. In solemn scenes, in characters of wisdom and goodness, and even in mournful events, they search for materials, wherewith afterwards to exercise their vein. The fool’s glass, which they carry constantly about with them, twisting, distorting, disfiguring, discolouring, and deforming every object at which they look, they become strangers to the true shapes and appearances of things. Their conversation is void of all truth, and consists in turning every thing into ridicule. No character is drawn by them as it exists, and no action described as it happened. Empty as *the crackling of thorns under a pot, is their laughter*. The applause, with which they are heard in company, stimulates them to a continued display of their powers. They are intoxicated with it, and will say any thing, true or not true, to be the cause of mirth. When no materials are to be found, pure invention must compose the piece, in the colouring of which it seldom happens, but that envy and malice lend a ready and an active hand.’

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ART. XXVIII. *Discourses on different Subjects.* By the Rev. Richard Polwhele. In two Volumes. The second Edition. To which are added, two Discourses, and an Essay. 8vo. 520 pages. Price 10s. in boards. Cadell. 1791.

THE discourses added to this new edition of Mr. Polwhele’s sermons (which at their first appearance passed under our notice Vol. v. p. 76.) are, *On a particular Providence*; and, *On our Disinclination to convert the striking Events of Life to our religious Advantage*. They are of the popular and practical kind.

The essay is ‘On the comparative Learning and Morality of the Ancients and Moderns.’ In both respects Mr. P. thinks the moderns entitled to the preference. Tasso and Ariosto he prefers to Lucan and Silius; Camoens to Virgil; Milton to Homer; Racine and Corneille, Shakspeare, Otway, Rowe, Philips, Smith, and Whitehead to Eschylus, Sophocles, and Euripides;

Euripides; Moliere and Congreve to Aristophanes and Plautus; Boileau and Pope to Horace and Juvenal; Clarendon to Thucydides; Lord Lyttelton to Xenophon; Davila to Livy, and Machiavel and Gibbon to Tacitus. In short, in every branch of literature, and in all the fine arts, except statuary and architecture, our author is of opinion, that the moderns excel the ancients.—In regard to morals, Mr. P. thinks, that the more refined European nations are characterised by a decorum and regularity, a gentleness and courtesy, unknown to ancient nations; and that the lower orders of people, in modern times are, chiefly through the influence of christianity, much superior to the populace of Greece and Rome, in the knowledge and practice of the relative and social duties.

Instead of entering into the discussion of the general question, which would carry us far beyond our limits, we shall quote, for the entertainment of our readers, the following comparison of the state of literature under the reigns of the two queens, Elizabeth and Anne, with its state in the present age.

' VOL. II. p. 245. On looking back to the learning of our ancestors, the splendid periods of our two queens, Elizabeth and Anne, particularly attract our notice.

' I have not unfrequently heard it remarked (though chiefly by the superficial or the austere) that we have no pretensions to the learning of Elizabeth's time, or the elegance of queen Anne's. This observation on the depth of erudition in the first Augustan period (for such has it been termed) is, partly, owing to a mistaken notion, that all people of education were little less familiar with the Greek and Latin, than the queen herself. Elizabeth, no doubt, had cultivated an acquaintance with the classics. From the paucity of publications in her vernacular tongue, she had necessarily recourse to books in other languages. But I much question, whether she could have read Greek with a boy of the first form in Westminster-school.

' We should, also, take this along with us, that the age of Elizabeth was, in every thing, an affected age. And, where affectation prevails, the fair sex are always strongly tinged by it. A little learning may be swelled to an enormous size by artifice, ostentation, and pedantry. Hence, perhaps, that wonderful display of erudition in another female personage. Roger Ascham tells us, that going to wait on Lady Jane Grey, at her father's house in Leicestershire, he found her reading Plato's works in the Greek, whilst the rest of the family were hunting in the park. He seemed surprised—but she assured him, that Plato was her highest amusement. Possibly, the lady had no objection to be interrupted in her studies: *She* was hunting for applause. But I have no wish to detract from the merit of these illustrious females. I will join issue with their panegyrists—I will do homage to their scholarship, and their talents: yet, in just vindication of our own times, I will venture to oppose to them a Carter or a Montague.

' In Elizabeth's reign, the superior orders can hardly be said to have been illiterate, if a mere acquaintance with words constitute

stitute the scholar: But they were miserably deficient in many points of useful knowledge. In those times, when the great body of the people are so grossly ignorant, but when science is beginning to shed her lustre on a few, the Clergy are generally observed to catch the first illumination.

\* The clergy, however, in 'Eliza's golden days,' were irradiated by a species of light, which generated obscurity. Distracted by the jargon of scholastic ambiguities, the priests of Elizabeth were skilled in such argumentation, as never produced conviction in themselves or others. Their sophistry was worse than ignorance. 'For the soul to be without knowledge is not good,' saith Solomon: But I would rather acquiesce in dreary emptiness, than fill my mind with logical barbarities. Despising their mother tongue, they were accustomed to address the people in Latin; though, however fashionable Latin sermons might have been, they must have seen the absurdity of preaching in a language which few of their audience understood. An English sermon, indeed, stuffed with all the terms in theology, must have been, almost, as unintelligible.

\* For the information of the common people, the bible was translated into English. But, as the common people were unable to read English, they could not, even now, approach the scriptures.—There followed, therefore, a pretty general institution of reading-seminaries.

\* The authors, who distinguished themselves in this reign, were men of great abilities: but they were *rari nantes in gurgite vasto*. At such a season, true genius and learning always shine transcendently, contrasted as they must be with the general darkness. I was going to add, that men of ingenuity are encouraged to exert their utmost powers, by the applauses of an age which cannot restrain its admiration: but the praises of the ignorant neither sooth nor stimulate. The History of Sir Walter Raleigh must place him high in our esteem, when we consider the barbarous language with which he struggled. 'The Ecclesiastical Polity' of Hooker, who was superior to the pedantry of the times, is worthy the present age, for its liberal and manly sentiment. And few have dared contend with a Verulam or a Shakspeare.

\* But letters were not, generally, cultivated.—Shakspeare himself was illiterate.

\* In the reign of our other queen, the learned languages were taught with a view to real knowledge; though the acquisition of Greek or Latin, in former reigns, was little else than the acquisition of words.

\* And our own language was much enriched and polished. The productions, however, of writers, in general, had no claim to elegance. Few were in possession of a correct taste. Clarke was a deep theologian: but he was phlegmatic and dull.—Shaftesbury dazzles with a false brilliancy of style: Berkeley puzzles by his subtleties. In the mean time Locke and Newton may be gazed at with wonder; though the reputation of the former seems to be gradually declining. In poetry, we see a cluster of pleasing writers. And Pope and Addison are mentioned as the most conspicuous. But Pope



Pope is not original: and Addison is no longer regarded as a poet; tho' he will ever be esteemed as a moralist. In his prose-essays, indeed, a late ingenious critic hath discovered a want of precision. Grammatical accuracy and exactness of expression were reserved for a Lowth and a Harris.

But to proceed, in this manner, would be endless. I purposed only a sketch of our best ages, in order to awaken the memories of those, who might be willing to decide on the question, whether this present race hath any marks of degeneracy from the learning or the virtue of their forefathers.

If I am not mistaken, it already appears, that the English nation hath made a gradual progress in literature, from the time of Elizabeth to that of Anne. Indeed, even our morose declaimers have allowed, that queen Anne's was properly the Augustan age of this country. The streams of knowledge were deep and clear, and yet diffused.

At this moment, literature is still more extensively spread abroad: But "'tis grown shallow, it seems, in proportion to its diffusion."

There is a want of candor and of reflexion in this trite remark. The analogy of the stream will no longer hold good. Is it not ridiculous to say, that, because we may have five hundred literary men amongst us, each individual is less learned, than if we had only half the number? Or, that none, in such a number, are deep, because many are superficial? The contrary position would be much more rational. I should rather suppose, that the prize of learning would be contended for, with stronger emulation, on account of the numerous competitors. At such a crisis as this, when there are so many men of ability, it must require very great talents to be distinguished above the rest. For a clearer illustration of this, let us look only to the present state of poetry.

More than a third part of those who have had a classical education, can now write tolerable verse. Those of our Wickhamists are superior, in versification, to the best poets under queen Anne, if we except Pope and Parnell.

Among the choir of poets, therefore, who charm us with their mingled melodies, that bard must possess peculiar sweetness, to attract our chief attention to himself. Among the multitude, who rise far above mediocrity, it must require exalted talents, to be greatly distinguished.

The same observation may be applied to other species of literature. He, whose acquirements are now no more than common, would, formerly, have been regarded as a deep scholar, and would not have been overlooked in a crowd of literati. Perhaps we have, at this juncture, as many writers, as there were readers in the age of Elizabeth. And, while the greater part of the community have minds improved and cultivated into elegance, our poetry is musical and rich; our history is luminous and elaborate; our philosophy is enlarged and liberal; and our theology is simple and pure. And it may, I think, be justly observed: 'So distinguished an age hath never before existed, when he, who was educated under the WARTONS at Winchester and at Oxford, might converse

verse on poetry with a HAYLEY or a MASON; on divinity with a HURD or a PORTEUS; on morals with a JOHNSON; on history with a GIBBON or a ROBERTSON; on antiquities with a GOUGH or a WHITAKER; on anatomy with a SHELDON; and, after having viewed the galleries of a REYNOLDS, might repair to the theatre of a SIDDONS."

Mr. P.'s insinuation with respect to the learning of Lady Jane Grey, is, to say the least, not very polite; and his opinion concerning the declining reputation of Mr. Locke is contradicted by the present increasing demand for his political writings upon the continent. His general idea, however, of the present progressive state of knowledge and taste is, we trust, well founded.

ART. XXIX. *Personal Remembrance amongst the Joys of the other World: set forth in a Discourse occasioned by the Death of the Honourable Richard Spencer, youngest Son of the Earl and Countess Spencer.* By Joseph Jekyll Rye, A. B. Vicar of Dallington, and Chaplain to the Right Hon. Lord Cathcart. 4to. 24 pages. Price 1s. Deighton. 1791.

THE consolatory doctrine of this discourse is treated by the preacher in a popular way, more adapted perhaps to impress the imagination with pleasing ideas, than to convey entire conviction to the understanding. At least we must think, that his argument receives little additional force, from the reference which he makes to Homer's account of the interview between Achilles and Patroclus in the shades. Those who wish to see the question more fully discussed, may consult Dr. Price's excellent Dissertation upon this subject.

ART. XXX. *Christian Benevolence. A Sermon on John XIII. Ver. 35. To which is added, A Letter relating to the Establishment of Sunday Schools in the Corporation of Richmond.* By Anth. Temple, M. A. Master of the Grammar School at Richmond, and Vicar of Easby. 4to. 28 pages. Pr. 1s. Baldwin. 1791.

THE sentiments of this discourse are too trite, and the language is too negligent, to entitle it to particular notice. There seems indeed to have been no sufficient reason for printing it, unless to introduce the annexed letter, in which the author laments the general profligacy of the lower classes of people, and complains, that in the parish of Richmond the nuisances of drunkenness, gambling, and profaneness are the reproach of the streets *the whole of every Sunday*. If this account be accurate, it is indeed high time both for the magistrates and the clergy of Richmond to exert themselves.

ART.

ART. XXXI. *Familiar Letters; addressed to the Judgment of the Lovers of Truth: occasioned by some late Publications on the Object of Worship, printed at Oxford, London, Birmingham, Liverpool, &c. By an Impartial and Free Enquirer. 12mo. 174 pages. Pr. 1s. 6d. Symonds. 1791.*

IT is maintained by this writer, that divine light is necessary in order to comprehend the doctrine of christianity. According to him, Athanasianism and Socinianism are equally inconsistent with each other, and remote from the truth; which, by the aid of his divine light he declares to be, That Jehovah God always existed, before time and space began, in a *human form*, and that God and man, or the divine and human nature, are not two but one person in Christ, that Supreme Being who hath all power both in heaven and earth. Such mystical effusions, whether from the Swedenborgian fountain, or from whatever other source, are certainly not proper objects of criticism to reviewers, who cannot boast of the high privilege of divine light.

ART. XXXII. *A Letter to a Young Gentleman in Prison. By Eubulus. 8vo. 32 pages. Price 6d. Mathews. 1791.*

A SERIOUS and affectionate expostulation with a thoughtless youth, whose profligacy has brought him to the verge of ruin. The author writes like a good man; and his admonitions may be useful, where vice has not wholly effaced the impressions of religious education.

ART. XXXIII. *A Catechism, intended as a Supplement to Dr. Watts's First and Second Sets: principally designed for the Use of Children of Twelve Years old, and upwards. By T. Heineken, of Ware. 12mo. 48 pages. Pr. 4d. Dilly. 1790.*

DR. Watts had a peculiar felicity of expression in his writings designed for the use of children. His Hymns, Prayers and Catechisms, with due allowance for his system, will always be valuable. This writer has not imitated his model very successfully. We think, too, that he has brought a greater number of subjects together, and treated them more in detail, than suits the purpose of popular catechetical instruction. His catechism may, however, be of use as a text (though by no means a complete one) on which to lecture a select class of young persons. It is formed upon Unitarian principles, and treats of the doctrines of natural religion; the evidences of revelation; the reasons for dissenting from the church of Rome, and from the church of England; the nature and duties of the moral law, and the leading doctrines of the New Testament.

M. D.

ART.



ART. XXXIV. *Geometrical and Graphical Essays, containing a Description of the Mathematical Instruments used in Geometry, Civil and Military Surveying, Levelling and Perspective; with many new Problems, illustrative of each Branch.* By George Adams. 8vo. 500 pages, and 32 large plates. Pr. 13s. in boards. Adams, Fleet-street. 1791.

THESE essays begin by defining the necessary terms, and stating a few of the first principles on which the work is founded. The author then proceeds to describe the most common mathematical drawing instruments; among which we have an account of an improved pair of triangular compasses, a small pair of beam compasses, with a micrometer screw, some new parallel rulers, and other articles, not hitherto described. These are followed by a collection of geometrical problems, of the practical kind, several of which are ingenious and new; particularly those which treat of the methods of describing circles of every possible magnitude; the greater part of which he acknowledges to have been communicated by Joseph Priestley, Esq; of Bradford in Yorkshire, whose merits, as a mathematician, have been formerly acknowledged by his name sake Dr. Priestley, in his *Treatise on Perspective*.

He then describes the manner of dividing large quadrants, made use of by instrument-makers, previous to that used by Mr. Bird, whose mode is subjoined to the former, and rendered plainer to the artist, by a more perspicuous arrangement. We are here, also, presented with a short account of elliptic and other compasses; as also with a description of Suardi's geometric pen; an instrument not known in this country; but which contains many curious properties, not undeserving the notice of mechanics and mathematicians; as a striking proof of which, one of them, Mr. Adams observes, has lately been introduced, with good effect, into the steam engine, by Messrs. Watt and Balton; which shews, among other things, that speculations of apparently remote utility, may frequently be turned to good account, when in the hands of an ingenious mechanic. These are the principal articles contained in the first part of the work, among which we have found many things which may be read to advantage by those whose knowledge of instruments, with their application to the purposes of practical geometry, &c. has been chiefly derived from the books hitherto published upon those subjects. We could have wished, at the same time, that some of the descriptions of the instruments, less generally known, had been given at a greater length, or more in detail, as Mr. A.'s younger readers, we apprehend, will not always be able to obtain a clear idea of the instrument described, or of the uses to which it can be applied. Some of his problems will also be apt to mislead; particularly the 71st and 72d, which are proposed and demonstrated as if they were generally true; whereas it is well known  
that

that any methods that can be given for dividing the arc of a circle into any number of equal parts, and the inscribing a regular heptagon in a circle, can be only approximations. The methods here given, for this purpose, are neither very simple nor very accurate; the latter depending upon a principle which even a table of natural sines will shew to be inexact.

The different methods for describing circles of large magnitudes, and the properties of the geometric pen, are undoubtedly the most curious articles in this part of the work; but it must be confessed, that, of the curves described by the latter, few or none of them, except the ellipsis, are such as are applicable to mathematical purposes; which is a circumstance that much diminishes their value. We conceive, likewise, that some properties of the circle (not to be found in Euclid's Elements) would have furnished Mr. Priestley with the means of devising a more simple and convenient instrument for describing his circles, than any he has employed; for in cases where great accuracy is required, a ruler which is to be rolled along by the hand, or a machine whose truckles are to be set at certain angles, cannot be depended upon for this purpose; at least they do not afford that precision which is here one of the principal objects of research.

These objections are not made with a view to depreciate the inventions here described, but to excite their ingenious authors to prosecute the subject, and to render their instruments more simple and perfect.

The next subject, in these essays, is trigonometry, but as Mr. Adams professes not to teach the elements of this art, he has contented himself with stating only the general principles, and giving the canons for calculation. They are all of them in the old form; and, for that reason, not so commodious for practice, in some instances, as they have been rendered by other writers. The modern rule, particularly, for finding any angle of a triangle, from the three sides being given, is much more convenient than the old one; and therefore ought to have been inserted; the most expeditious and accurate mode of computation, being always a desideratum with those who are much engaged in matters of this kind.

The following article treats of surveying, and though concise, is not deficient either in matter or method. It comprehends most parts of the subject, and will be found, in many respects, better adapted to the wants of the learner, than any thing of the kind hitherto published. The several instruments at present used in this art, and the methods of adjusting them, are here clearly described; as also some improvements in plotting, and finding the areas, and the method of surveying with the theodolite, which were communicated by Mr. Gale and Mr. Milne, and will be found highly deserving the attention of the

the practical surveyor. To this is also added, a short account of maritime surveying; a subject which, as Mr. A. observes, has been already very ably treated of by Mr. Murdock Mackenzie, whose book ought to be in every person's hands who wishes for information upon this hitherto neglected, but useful branch of knowledge.

Next after this article, follows levelling; a few of the most useful astronomical problems; a course of practical geometry on the ground, communicated by Mr. Landman, professor of fortification in the royal military academy, Woolwich; a short essay on perspective; and an account of some instruments for drawing the outlines of objects in that science. These articles will all be found useful to the young student, who cannot have recourse to more voluminous performances upon the different subjects on which they treat; and had more care been taken of the references, punctuation, and style, it would have added much to their perspicuity. These are, indeed, too much neglected through the whole performance; owing, we suppose, to the author's other avocations, which must necessarily engross much of his time and attention. The work, however, is deserving of praise: it contains many things which are not generally to be met with, and is more explanatory and popular than most performances of a similar nature. The plates, in particular, are well executed, and must have cost the author considerable pains, as well as much expence. H

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ART. XXXV. *Remarks on the Comparative Advantages of Wheel Carriages of different Structure and Draught.* By Robert Anstice. 68 p. with 8 Copper-plates. Pr. 2s. 6d. Bridgewater, Symes. Lond. Baldwin. 1790.

THE author informs us, in an advertisement prefixed to the work, that 'the theory contained in the following pages is the result of a variety of experiments, and of a careful investigation of facts on a subject generally interesting.' From this previous information we were considerably disappointed in finding scarcely any thing in the performance, which might not be gathered from most of the books already published on the subject of mechanics; except a recommendation of the rollers to lessen the friction of wheels invented by Mr. Garnet of Bristol, of which a description is given. A. D.

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ART. XXXVI. *A New Chronological Abridgment of the History of England; from the earliest Times to the Accession of the House of Hanover. To each Reign is added a List of the cotemporary Princes of Europe. Written upon the Plan of the President Henault's History of France.* By Charles Home, Esq. 8vo. 444 pages. Price 6s. in boards. Doddsley. 1791.

HENAULT'S



HÉNAULT's chronological abridgment of the history of France has been generally admired as a judicious selection, and clear arrangement of the principal facts. A similar work, with respect to the history of England, is here offered to the public, and, though drawn up on a scale somewhat smaller, is not, perhaps, at all inferior in merit. Mr. Home has proved that it is possible to render even an abstract of history entertaining. Of the utility of his work there can be no doubt. It is well adapted to answer the purposes he has stated in his preface, of impressing upon the memory of young persons the most remarkable and leading facts in English history; of supplying a manual of English history to those who are engaged either in the sea or the land service, and whose library must necessarily be of the most contracted and portable kind; and of furnishing other persons with a useful book of reference.

Some of our readers may not be displeased to peruse, as a specimen, the following summary of the great event of the British Revolution. P. 374.

' 1686. James, though he had a very great party in Scotland, finding the parliament not altogether subservient to his will, prorogued them, and issued, by what he called his royal prerogative, a declaration for liberty of conscience; whilst Tyrconnel was proceeding in Ireland with displacing Protestant officers to make room for Popish ones.

' James displaced the English judges, till he procured such a set as approved of the king's power of dispensing with the laws; on which the Catholics were allowed to profess their religion openly, and even Popish bishops were consecrated.

' James having now entirely thrown off the mask, sent the earl of Castlemain as ambassador to the pope, to reconcile his three kingdoms to the holy see; but Innocent XI. a sensible man, received the ambassador very coldly, and sent a nuncio, but it was to tell the king privately, that he was too precipitate in his measures.

' Several noblemen were displaced from their offices, because they would not change their religion, particularly James's brothers-in-law, the earls of Rochester and Clarendon.

' 1687. James not daring to meet the parliament, prorogued it to a longer time; and ordered, by his own will, the university of Cambridge to elect Father Francis, a Benedictine monk, a Master of Arts; which they refused: on which the vice-chancellor was suspended. He also ordered the Fellows of Magdalen college to be expelled, for refusing to accept of a person of his nomination, as their president. He now proceeded to publish full liberty of conscience in England; and, finding himself not able to seduce some members of the parliament, he dissolved it.— To the great astonishment of the Protestants, on the 3d of July, Ferdinand Dada made a public entry into Windsor, as the pope's nuncio; and Father Peters, the king's confessor, was admitted into the privy council.

\* 1678. The king issued a second declaration for liberty of conscience, which he ordered the bishops to see published in their several dioceses. On this several of them presented a petition, for which James ordered them to be sent to the Tower, and brought to trial; but, on their being declared by the jury not guilty, the exultations of the people were not to be conceived.

\* June 10th, the queen was delivered of a prince, who was named James, to the great joy of the Catholics; but the Protestants universally believed the queen had never been with child, and that a supposititious one had been imposed on the nation. There were certainly many suspicious circumstances attending the birth.

\* James opened the prince of Orange's eyes, as to his measures, by desiring his concurrence in a repeal of the penal statutes against Papists, as likewise the Test act; but the prince wisely refused his consent.

\* The Whigs and Tories for a while, laid aside all their reciprocal animosities, to oppose the arbitrary proceedings of their infatuated and misguided king; and the noblemen and gentlemen, in general, sent privately to the prince of Orange, praying him to interfere in defence of their religion and liberties. And he now readily undertook to be the head of their party, and made vast preparations for an invasion in England, under a pretence of supporting prince Clement of Bavaria's election to the bishopric of Cologne.

\* The king of France, who was more clear-sighted, offered to assist James with a fleet or an army; but, not having the smallest idea of being invaded by his son-in-law, by his minister Sunderland's advice he rejected both. On being informed, by his envoy Abbeville, of a serious intention of an invasion, James was dreadfully alarmed, and began to retract his violent measures; but his insincerity was very soon discovered.

\* The prince having every thing prepared, issued a manifesto, to shew that he was invited to England, by the principal nobility and gentry, to call a free parliament, and to enquire into the legitimacy of the birth of the prince of Wales. Accordingly he sailed the 21st of October, and meeting with a storm, was driven back. The damage, however, was soon repaired, and he set sail again, and, landing at Torbay, November the 5th, he thence proceeded to Exeter, where he was joined by the gentry of Devon and Somerset. Nobody ever thought of opposing him; the people rather declared in his favour from all parts of England.

\* James advanced to Salisbury; but finding himself deserted by great part of the army, and by officers whom he thought he could have trusted, he returned to London on the 25th of November.

\* At Andover, on his way to London, prince George of Denmark, and many others of the nobility, left their miserable sovereign, and joined the prince of Orange; which Anne, the king's daughter, wife to prince George, hearing of, in London, she likewise went off, in company with the bishop of London.

\* The king, now as desponding in adversity as he was elated in prosperity, assembled all the peers and counsellors in London, and, by their advice, issued writs for a free parliament; but the priests,

priests, knowing they should be the first sacrifices, so awakened his fears, owing to the prince's advancing towards London, that they prevailed on him to send away the queen and young prince to France, under the care of the duke de Lauzun: and, to the utmost astonishment of every one, it was found the king had deserted his government, to hasten to a ship, waiting for him at the mouth of the river; so that every thing was now in the hands of the populace, who committed ten thousand disorders. They met with Jefferies, endeavouring to escape, whom they used so ill, that he died soon after; to add to the disorders, the earl of Feversham disbanded the army without pay or arrears.

• Whilst every one was turning his back on the unhappy king, he was seized at Feversham, whilst endeavouring to escape, and was very ill used, till he was known; when the fickle multitude escorted him to Whitehall, with shouts and applause, to the astonishment of the prince and his adherents: but being determined on endeavouring to frighten him away, the Dutch guards took possession of St. James's and Whitehall, and the king was ordered to retire to Ham; but on his desiring to go to Rochester, it was easily granted. There he stayed for a few days, neglected by every body; and, being pressed by the queen to retire to France, on the 23d of December he embarked on board a small frigate, which landed him at Ambleteuse, in Picardy, from whence he set out immediately for St. Germain.

• Upon this event taking place, the prince called together all the members, then about town, who had ever served in any of Charles the Second's parliaments: they gave up the administration of the government to the prince; who immediately issued out writs for a free parliament, under the name of a Convention. He likewise advised with the principal Scots about London; who declared James had forfeited all right to that kingdom, and therefore gave the government of it to the prince.

• 1689. On the 22d January the convention met, when great debates took place betwixt the Whigs and Tories, the former being for electing a king, the latter for a regent, or, at most, to place the princess of Orange on the throne. All this time the prince kept himself entirely clear of all parties; but at last he acquainted them, that, the parliament being met, they were free to chuse what mode of government they pleased—but thought it right to tell them, that if they chose a regent, he would not be the one; nor would he reign either by the will, or life, of the princess, though he had the greatest regard for her: and she likewise positively refused to accept of the crown on such terms. The parliament at last declared, that James having abdicated the crown, the throne was thereby become vacant; and, the princess of Orange arriving in London, February the 12th, the crown was offered to prince William and her, and they were proclaimed next day, by the name of William and Mary.

It is pity that the author has not brought his abridgment down to the present time.

D. M.



ART. XXXVII. *The Life of Thomas Paine, the Author of Rights of Man. With a Defence of his Writings.* By Francis Oldys, A. M. of the University of Pennsylvania. 8vo. 128 pages. Price 2s. 6d. Stockdale. 1791.

WHEN we took up this pamphlet we intended, according to our usual method of reviewing biographical works, to have given a condensed account of its contents in a narrative form; but finding, on perusing it, that the title page contained one fallacy; and being credibly informed, that it bears on its front another, we determined not to analyze a work that recommended itself to notice by such contemptible shifts.

The fictitious Francis Oldys is supposed, on very good grounds, to be a man who fills a lucrative place under government.—On this we shall make no other comment than just to observe, that principles rest on their own gravity, and are not to be invalidated by any adventitious circumstances. We know nothing of Thomas Paine's private life—his writings prove him to be a man of strong sense, and his arguments must be answered before they lose their force: the dirt thrown on his character will not stick to political axioms.

As to the smart, puerile remarks on his writings, termed a defence, we shall readily grant that the book contains some vulgarisms, and that Mr. Paine, not paying sufficient attention to the niceties of grammar, continually offends against the subjunctive mood; and, we will even allow that if the construction of a few sentences were altered, his meaning would be clearer. These are things that dulness seldom overlooks.

\* Comma and comma points they set exactly right,  
And who would wish to rob them of their mite.

M.

ART. XXXVIII. *The famous Turf Cause, of Burdon against Rhodes, tried at the Guildhall, York, before Mr. Baron Thompson, and a special Jury, on Wednesday the 10th Day of August, 1791. To which are added, some Observations on the Merits of the Case, as well as on the singular Circumstances attending the Trial.* By a By-stander. 4to. 24 p. Price 1s. 6d. York, Todd. London, Johnson. 1791.

THIS was an action of *assumpsit*, brought by Mr. Burdon against Mr. Rhodes for the sum of 123l. which the defendant, as clerk of the course had received as a deposit, being the amount of money subscribed for sweepstakes, to be run for by hunters which were to be rode by *Gentlemen* on Knavesmire, in the last York spring meeting, and to which the plaintiff set up a claim, he being a subscriber to the sweepstakes, and his horse having won the race.

The question in this action was simply, whether Mr. Rowntree who rode the plaintiff's horse was a *Gentleman* or not? On  
one

one side it was proved that Mr. R. was an old man "with one eye, dirty leather breeches, and an old wig not worth eight-pence:" that he had not the 'appearance of a Gentleman:' that he 'dined with farmers at a shilling ordinary,' &c. &c. and it was asserted by one witness, 'that if he had dared to lay claim to the rank of a Gentleman on any race ground in England, he would infallibly have been kicked off the course.'

Mr. Law on the other side, after defining a Gentleman to be a man 'who possessed a good education, liberal manners, moral good conduct, and independency of station,' shewed that it had been clearly proved, that Mr. R.'s moral character was in high estimation, that his education had been un-impeached, and that he enjoyed an hereditary estate of 160l. per annum. He ridiculed the reflections thrown upon his dress, his keeping company with farmers, &c. &c. and seems to have done great justice to his client.

The jury found a verdict for the plaintiff for 123l.

The court was uncommonly crowded, the counsel interrupted, and the judge himself seems to have been insulted by certain 'Gentleman jockies,' who were displeased with the liberal and manly conduct of the plaintiff's advocate. We give great credit to the moderation of Baron Thompson, who was doubtless prevented by a sentiment of contempt from committing some of them to the county gaol. The majority of the audience, however, considered the verdict as a triumph over a class of men who arrogated to themselves a superior consequence, equally unrecognized by law, and by reason.

We could have wished that the editor, whose memory seems to have been uncommonly retentive, had confined himself barely to the recapitulation of the circumstances that occurred at the trial, as some of his observations favour of local partialities. s.

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ART. XXXIX. *Poems by the Author of the Village Curate, and Adriano.* Crown 8vo. 254 p. Pr. 4s. sewed. Johnson, 1790.

THOSE who are acquainted with the former poetical productions of this writer, will of course expect, in the midst of some negligence and some feebleness of language, natural description, and many genuine expressions of sentiment: and we have the pleasure to assure them, that they will not be disappointed. The two principal pieces contained in this volume are *Elmer and Ophelia*, a simple story, related in a manner not uninteresting; and *Panthea*, a piece, as the author relates, first drawn up after the dramatic plan, and now given in the narrative form. This latter poem is taken from the *Cyropædia* of Xenophon, but without strictly adhering to the original story. The characters are well discriminated; the language

is natural and easy; and the narration is sometimes agreeably mixed with moral sentiments, and sometimes becomes highly descriptive and pathetic. Besides these, the volume contains two smaller pieces; a lively *jeu d'esprit*, *The Hue and Cry*; and a pathetic tale, after the manner of the ancient ballads, *The Orphan Twins*. The former of these we shall copy for the reader's amusement. P. 63.

‘ O Y E Z, my good people draw near,  
My story surpasses belief,  
Yet deign for a moment to hear,  
And assist me to catch a stray thief.  
‘ Have you chanc’d a fair damsel to meet,  
Adorn’d like an angel of light,  
In a robe that flow’d down to her feet,  
No snow on the mountain so white.  
‘ Silver flowers bespangled her shoe,  
Amber locks on her shoulders were spread,  
Her waist had a girdle of blue,  
And a beaver plum’d hat had her head.  
‘ Her steps an impression scarce leave,  
She bounds o’er the meadow so soon;  
Her smile is like Autumn’s clear eve,  
And her look as serene as his moon.  
‘ She seems to have nothing to blame,  
Deceitless and meek as the dove;  
But there lives not a thief of such fame,  
She has pilfer’d below and above.  
‘ Her cheek has the blushes of day,  
Her neck has undone the swan’s wing,  
Her breath has the odors of May,  
And her eye has the dews of the spring.  
‘ She has rob’d of its crimson the rose,  
She has dar’d the carnation to strip,  
The bee who has plunder’d them knows,  
And would fain fill his hive at her lip,  
‘ She has stol’n for her forehead so even  
All beauty by sea and by land,  
She has all the fine azure of heaven  
In the veins of her temple and hand,  
‘ Yes, yes, she has ransack’d above,  
She has beggar’d both nature and art,  
She has got all we honour and love,  
And from me she has pilfer’d my heart.  
‘ Bring her home, honest friends, bring her home,  
And set her down safe at my door,  
Let her once my companion become,  
And I swear she shall wander no more,

‘ Bring



‘ Bring her home, and I’ll give a reward  
Whose value can never be told,  
More precious than all you regard,  
More in worth than a house-full of gold.  
‘ A reward such as none but a dunce,  
Such as none but a madman would miss,  
O yes, I will give you for once  
From the charmer you bring me, a kiss.’

D. M.

ART. XL. *A Poem to the Memory of George Frederick Handel.*  
Small 4to. 11 pages. Price 1s. 6d. Faulder. 1791.

A NOTE at the conclusion informs us, that this poem was written in the year 1760, by the late Dr. Langhorne.

In these pretty, cold rhymes an affectation of enthusiasm gives a stiffness to the language; and the sentiments evidently coming from the head, create no sympathy in the heart. The frigid combination of images and phrases, furnished by a retentive memory, may shew the ingenuity of the writer; but the reader will not easily retain forced associations, or the studied flow of sentimental declamation.

We shall subjoin a specimen to justify, or confute, our criticism. P. 8.

‘ Hark! what angelic sounds, what voice divine  
Breathes thro’ the ravish’d air! my rapt ear feels  
The harmony of heaven. Hail, sacred Choir!  
Immortal Spirits, hail! If haply those  
That erst in favour’d PALESTINE proclaim’d  
Glory and peace: her angel-haunted groves,  
Her piny mountains, and her golden vales  
Re-echo’d peace—But, oh! suspend the strain—  
The swelling joy’s too much for mortal bounds!  
’Tis transport even to pain.

Yet, hark! what pleasing sounds invite mine ear  
So venerably sweet! ’Tis SION’s lute,  
Behold her hero\*! from his valiant brow  
Looks JUDAH’s lion, on his thigh the sword  
Of vanquish’d APOLLONIUS—The shrill trump  
Thro’ BETHORON proclaims th’ approaching fight.  
I see the brave youth lead his little band,  
With toil and hunger faint; yet from his arm  
The rapid SYRIAN flies. Thus HENRY once,  
The British HENRY, with his way-worn troop,  
Subdu’d the pride of France—Now louder blows  
The martial clangor: lo, NICANOR’s host!  
With threat’ning turrets crown’d, slowly advance  
The ponderous elephants—  
The blazing sun, from many a golden shield  
Reflected, gleams afar. Judean chief!

\* Judas Maccabeus.

P 4

How

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With threat’ning turrets crown’d, slowly advance  
The ponderous elephants—  
The blazing sun, from many a golden shield  
Reflected, gleams afar. Judean chief!

\* Judas Maccabeus.

P 4

How



How shall thy force, thy little force sustain  
 The dreadful shock!  
 The Hero \* comes—'Tis boundless mirth and song  
 And dance and triumph; every labouring string,  
 And voice, and breathing shell, in concert strain,  
 To swell the raptures of tumultuous joy.  
 O master of the passions and the soul,  
 Seraphic HANDEL! how shall words describe  
 Thy Music's countless graces, nameless powers!

M.

ART. XLI. *Oenone to Paris: an Epistle of Ovid. To which is added an Elegy of Shenstone, translated into Latin Elegiac Verse. 8vo. 31 pages. Price 1s. Lewis. 1790.*

THIS little poetical exercise does its author some credit, though, as a poetical version, we can by no means rank it with the labours of a Dryden, or a Pope. We speak of the translation of Ovid's Epistle; as to that of Shenstone's pretty, plaintive elegy on Jessy, we do not think the translator has been equally successful. Neither the tenderness, nor simplicity of the original is preserved.

The first twenty lines will afford a sufficient specimen of the epistle. P. 3.

\* Perlegis? an conjux prohibet nova? perlege, non est  
 Ista Mycenæa littera facta manu.  
 Pegasis Oenone, Phrygiis celeberrima sylvis.  
 Læsa queror de te, si finis ipse, meo.  
 Quis Deus opposuit nostris sua numina votis?  
 Ne tua permaneam, quod mihi crimen obest?  
 Leniter, ex merito quicquid patiare, ferendum est:  
 Quæ venit indignæ pœna, dolenda venit.  
 Nondum tantus eras, cùm, te contenta, marito,  
 Edita de magno flumine Nympha fui.  
 Qui nunc Priamides, (adsit reverentia vero)  
 Servus eras, servo nubere Nympha tuli.  
 Sæpe greges inter requievimus arbore tecti;  
 Mistaque cum foliis præbuit herba torum.  
 Sæpe super stramen sœnôque jacentibus alto  
 Defensa est humili cana pruina casâ.  
 Quis tibi monstrabat saltus venatibus aptos;  
 Et tegeret catulos quâ fera rupe suos?  
 Retia sæpe comes maculis distincta tetendi;  
 Sæpe citos egi per juga longa canes.'

\* Will Paris read? or does your new-wed fair  
 Forbid the favour with a jealous care?  
 Read. Read it o'er, nor dread the stern command!  
 The letter comes not from an hostile hand.  
 A fountain nymph, Oenone is my name,  
 In Phrygia's woodlands not unknown to fame.

\* Chorus of youths, in Judas Maccabeus.

Injur'd

Injur'd by you, in plaintive strains I moan :  
The dear deserter may I call my own !  
What dreadful guilt is mine ? what power above  
In vengeance tears me from the man I love ?  
In patience guilt must ev'ry pang sustain,  
Of lot severe let innocence complain.  
A high born nymph, inglorious as you were,  
With you I deign'd my bridal bed to share.  
Though now a prince (the truth I must relate)  
I deign'd to wed you in a servile state.  
Among our flocks by languid heat oppress'd,  
Oft we repos'd with balmy slumbers blest ;  
A spreading tree o'er-canopied our head,  
While herb and foliage made the rustic bed.  
Oft too on straw reclin'd, in winter's storm,  
Our humble cottage kept its tenants warm.  
For you who pointed out the open field ?  
Or shew'd what den the savage beast conceal'd ?  
Oft too the partner of your weary way  
I spread the toils to take th' unwary prey ;  
And o'er the mountains brow, with chearing sound,  
Onward I urg'd the swift sagacious hound.'

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ART. XLII. *Epigrams, translated into English Verse from the original Greek ; and selected from the Compilation of Rich. Fr. Phil. Brunck, published at Strasburg, 1773. Small 8vo. 148 pages. Price 3s. 6d. Robinsons. 1789.*

In a sensible and modest preface the translator informs us, that ' he has endeavoured to select those epigrams whose subjects "came home to men's business and bosoms;" and, to avoid those which might perplex by mythologic allusion, or disgust by indelicate sentiments and diction : in consequence of which caution, the notes are as few as possible, and those merely explanatory.' [Pref. p. 1.]—The epigrams in this collection, therefore, are of a moral cast, and, for the most part, appear in the form of what the English scholar would call sentimental songs, Anacreontic scraps, or love sonnets. The poetry is in general smooth and correct ; seldom rising into elegance and splendor ; and not often sinking below mediocrity.

We transcribe the following as proper specimens. P. 12.

TO A NIGHTINGALE.

' Sweet bird of night, whose honied throat  
So softly pours thy attic note ;  
Why to thy young ones bear away  
Yon grasshopper, so blithe and gay ?  
For he, like you, with chearful voice,  
Oft does the listening swain rejoice :

Like

Like you, in spring is wont to rove,  
A welcome guest in every grove ;  
Like you, with spirits brisk and light,  
From tree to tree he wings his flight :  
Sweet nightingale, I pray forbear ;  
A songster should a songster spare.'

P. 20. BION. TO THE EVENING STAR.

' Hail, Vesper, love's propitious light,  
Resplendent harbinger of dusky night !  
Tho' when thy lamp exalts his fires,  
Obscur'd, each lesser star retires ;  
Yet vainly would'st thou strive to vie  
With yon pale regent of the sky—  
For her, do thou direct my way  
(The moon too short a time will stay).  
I haste to join the shepherd train,  
Who sport and dance on yonder plain.  
I go not by nocturnal stealth  
To rob my neighbour of his wealth ;  
Nor in the traveller's path conceal,  
With fell intent, the murderous steel.  
No—Love directs my gentle feet ;  
And love a kind return should meet.'

The following, with some others, has the point and humour  
of the modern epigram. P. 59.

LUCILLIUS. THE FRUGAL MAN.

' Crito espied by chance a mouse,  
Entering with cautious step his house ;  
The sage, with well-dissembled fear,  
Cries, Ho ! good mouse, what brought you here ?  
The animal, in humble style,  
Answer'd his landlord with a smile :  
Well knowing what your means afford,  
I came to lodge, and not to board.'

Though many of the humourous kind are well executed in  
this collection, we think the translator has succeeded best in the  
little plaintive, sentimental pieces. F.

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ART. XLIII. *Cider, a Poem, in two Books, by John Philips.*  
*With Notes provincial, historical, and classical.* By Charles  
Dunster. 8vo. 183 pages. Price 4s. sewed. Cadell.  
1791.

SEVERAL attempts have been made to elucidate our Eng-  
lish classics by explanatory notes ; and this is a task, which  
becomes every year still more necessary ; for they must cease  
to be read with pleasure in proportion as their allusions cease  
to be understood. John Philips's *cider* is not improperly cha-  
racterised by this editor as our English Georgic ; and the poem,  
which



which from the local nature of the subject, peculiarly requires elucidation, certainly well deserves the labour which is here bestowed upon it. Besides numerous topographical, technical, and historical observations by which Mr. Dunster has illustrated his author, he has collected, with good taste, many similar passages from various poets, ancient and modern. The classical reader will meet with much amusement in this publication.

ART. XLIV. *The Poems, on various Subjects*, of Thomas Warton, B.D. late Fellow of Trinity College, Professor of Poetry, and Camden Professor of History, at Oxford, and Poet Laureat. Now first collected. 8vo. 292 pages. Price 6s. in boards. Robinsons. 1791.

THE public opinion concerning the poetical merit of Mr. Thomas Warton, is already settled; and it seems generally agreed, as the present editor remarks, that he was of the school of Spenser and Milton, rather than that of Pope. Though several editions of his poems have been published, the *whole* has never before been brought into one volume. Among the pieces now first added, are verses on Sir Joshua Reynolds's painted window, at New college, Oxford; birth-day and new-years odes; several pieces of pleasantry and humour; and some Latin poems, written with classical purity and elegance. We select the following pieces,

' INSCRIPTION OVER A CALM AND CLEAR SPRING IN BLENDHEIM-GARDENS. P. 179.

' Here quench your thirst, and mark in me  
An emblem of true charity;  
Who, while my bounty I bestow,  
Am neither heard nor seen to flow.

' ODE TO A GRIZZLE WIG. By a gentleman who had just left off his BOB. P. 174.

' All hail, ye curls, that rang'd in reverend row,  
With snowy pomp my conscious shoulders hide!  
That fall beneath in venerable flow,  
And crown my brows above with feathery pride!  
High on your summit, wisdom's mimick'd air  
Sits thron'd, with pedantry her solemn fire,  
And in her net of awe-diffusing hair,  
Entangles fools, and bids the croud admire.  
O'er every lock, that floats in full display,  
Sage ignorance her gloom scholastic throws;  
And stamps o'er all my visage, once so gay,  
Unmeaning gravity's serene repose.  
Can thus large wigs our reverence engage?  
Have barbers thus the power to blind our eyes?

Is science thus conferr'd on every sage,  
 By Baylifs, Blenkinfop, and lofty Wife? •  
 But thou, farewell, my bob! whose thin-wove thatch  
 Was stor'd with quips and cranks, and wanton wiles,  
 That love to live within the one-curl'd scratch,  
 With fun, and all the family of smiles.  
 Safe in thy privilege, near Isis' brook,  
 Whole afternoons at Wolvercote I quaff'd;  
 At eve my careless round in High-street took,  
 And call'd at Jolly's for the casual draught.  
 No more the wherry feels my stroke so true;  
 At skittles, in a grizzle, can I play?  
 Woodstock, farewell! and Wallingford, adieu!  
 Where many a scheme reliev'd the lingering day.  
 Such were the joys that once Hilarjo crown'd,  
 Ere grave preferment came my peace to rob:  
 Such are the less ambitious pleasures found  
 Beneath the liceat of an humble bob.'

• APUD HORTUM JUCUNDISSIMUM WINTONIÆ. P. 291.

• Si qua est gratia rivuli parennis,  
 Ripas qui properat loquax per udas;  
 Si quis gramineo nitor vireto,  
 Rasse in spatiis quid est amœni;  
 Aut siquod, fruticum tenellulorum,  
 Raris fasciculis et hinc et inde  
 Frondentum, tenues brevesque sylvæ,  
 Possint pandere dædali coloris;  
 Quin, si floribus, angulos per omnes,  
 Quod dulcedinis est sine arte sparsis;  
 Cum crebris saluberrimis et herbis;  
 Hunc, hospes, lepidum putabis hortum.  
 At nec delicæ, licet suaves,  
 Tales te poterint diu tenere,  
 Quin mirabere, quæ micant utrinque  
 Tecta ingentia, maximumque templum,  
 Antiquumque larem decus camœnis.  
 Hæc dum prospicias, jugi sacratæ  
 Sub clivo ancipiti, domus superbæ  
 Olim, fragmina vasta, dirutasque  
 Arces; ah memor, hospes, ello, ut ipsæ,  
 Quas nunc egregio rides decoras  
 Cultu, et magnificas, utrinque moles,  
 Mox traxisse queant parem ruinam,  
 Et musco jaceant sitaque plenæ;  
 Quamvis utraq; Wiccamus beatus  
 Diti fecerit auxeritque sumtū,  
 Te, Phœbi domus alma; teque templum,  
 Centum surgere jusserit columnis.'

• Eminent peruke-makers in Oxford.

ART.

ART. XLV. *The Ladies' Ass-Race: or, the Sports of Barton Downs. A Poem, in Heroic Verse.* 4to. 28 pages. Price 1s. 6d. Bury St. Edmund's, Rackham; London, Richardson. 1791.

WE much approve this poet's motto, *Interpone tuis interdum gaudia curis*, and very willingly interrupt our serious labours to accompany him to Barton Downs. The tale is a comic one, and tolerably well told. P. 20.

' Ye gods, how rare the sport! how fine the fun!  
How grand the contest when such asses run!  
I catch the joy that triumphs in the plain,  
And all their transports in my bosom reign.  
Ev'n Heraclitus, that old whining boy,  
Who wept at folly, here, had danc'd with joy.  
Ye circi, play-houses, and riding-schools,  
Throng'd by the great, the good, by knaves and fools,  
Thou Chelt'nham, Bath, and Tunbridge, Brighton, all  
Ye crouded wat'ring places great and small,  
To health restorative, in latter years  
Honour'd by kings, by princes, and by peers,  
Ye gardens, operas, masquerades, and balls,  
Ye concerts, vibrating through echoing halls,  
Ye readings, spoutings, exhibitions, shows,  
Ye brilliant drawing-rooms, where beauty glows  
In full effulgence, all ye charming things,  
That form the pride of courts, the pomp of kings,  
What are ye all? what all your splendid train,  
Compar'd to ass-races on Barton plain!'

It is probable that Horace never saw an ass-race; or he would not have said to his miser:

' Infelix, operam perdas: ut si quis asellum  
In campo doceat parentem currere frenis.'

The tale has put us into such good humour, that we had almost forgotten to caution our young poet not to set critics at defiance, till he has been instructed not to confound the significations of the words *learn* and *teach*, which, whatever may be the case in the Suffolk dialect, have in the English language opposite meanings.

ART. XLVI. *A few Words of Advice to the Common-Council of Liverpool.* By Lirpoolienſis Pindar, Esq. 4to. 22 pages. Price 1s. 6d. Symonds. 1791.

THOUGH this scribbler shews little modesty in taking to himself the surname of Pindar, he is very honest, in confessing to his reader, that Peter has run away with all the genius of the family, and that neither wit nor metre will be found in his rhimes. He has, at the same time, consulted his own ease, in determining to be perfectly regaleſs what opinion may be formed of his verses, as it is impossible that he should ever be  
mistaken



mistaken for a poet. This the reader will easily perceive, from the manner in which, speaking of the Liverpool charter, he accosts their worships, the mayor and aldermen.

‘ Empowr’d by *this*, you reign despotic lords,  
Of *every* good the wealthy town affords ;  
Turtle, turkey, oysters, pigs, and jellies,  
Turbot, and mackerel (delicious fish)  
When scarce *must* surely grace his worship’s dish,  
To cram with niceties your gentle bellies.’

This Liverpool Pindar seems to understand good living, better than good learning.

ART. XLVII. *The melancholy Catastrophe of Peter Pindar, Esq; in reply to Pindar’s Attack upon Paine, with a Revolution Song. Embellished with a capital Caricature of a Peep into Bethlehem.* By Peter Fig, Esq; F. R. S. Member of the Revolution Society, and Corresponding Member of all the foreign Academies. 4to. 17 pages. Price 1s. 6d. Hamilton. 1791.

PETER FIG, whoever he be, has spent so much of his little stock of wit upon his frontispiece, that he has scarcely left himself a grain to use in his poem. The following stanza, describing the subject of the caricature, is the best in the piece :

‘ Ah ! then dismounted from his spavin’d hack,  
To Bethlehem’s walls with B——e I saw him borne,  
There the straight waistcoat close embrac’d his back ;  
While Peggy’s wreath of straw did either brow adorn.  
And there they sit, two grinners *vis a vis*,  
He writing Grub-street verse, B——e ranting rhapsody.’

D. M.

ART. XLVIII. *The Kentish Barons : a Play in three Acts. Interspersed with Songs.* By the Honourable Francis North. First performed at the Theatre-Royal, Haymarket, June 25, 1791. 8vo. 44 pages. Price 1s. 6d. Ridgway. 1791.

THE mixture of serious and comic scenes in this drama are well connected, and the songs are introduced with taste ; so that altogether the performance must have afforded the audience great amusement. As critics, it is true, we might be inclined to censure the farcical humour of some scenes evidently written to display the abilities of a favourite actor ; but the introduction of the minstrels has such a pretty fanciful effect, that we shall suppress our *if*, and soften the tone of criticism.

ART. XLIX. *Next Door Neighbours : a Comedy, in three Acts. From the French Dramas L’ Indigent and Le Dissipateur.* As performed at the Theatre-Royal, Hay-market. By Mrs. Inchbald. 8vo. 72 p. Price 1s. 6d. Robinsons. 1791.

THE

THE intereſt in this ſentimental piece is tolerably well ſupported, and the dialogues conducted with that eaſe peculiar to Mrs. Inchbald.

ART. L. *Wanley Penſon ; or the melancholy Man : a miscellaneous Story. In Three Volumes. Crown 8vo. 1020 pa. Price 13s. 6d. ſewed. Kearsley. 1791.*

THIS tale is neither to be haſtily thrown by upon the vaſt, and rapidly increaſing heap of inſipid novels, nor to be raiſed to a place among the productions of the moſt ſucceſſful adventurers in the walks of fiction. It has too many faults to be entitled to unqualified praiſe. The narrative wants that continuity of action which is neceſſary to impreſs an idea of unity. Of the ſtories, which are clumſily ſtrung together, ſome are too low to pleaſe a cultivated taſte, and others too improbable to create a momentary illuſion. The perſons of the tale ſometimes forget their peculiar character, and ſometimes create diſguſt by an overloaded repetition of ſingularities. The language, too, is incorrect, and even in the higher characters has a ſtrong tincture of vulgarity. Notwithſtanding all this, the piece is by no means deſtitute of merit. A ſufficient variety of incidents is collected, and they are related with a ſufficient degree of ſpirit, to keep the reader's attention conſtantly awake. The principal character, which is that of a man who paſſes through a ſucceſſion of ſufferings from exceſſive refinement and ſenſibility, is well ſupported. The ſame may be ſaid with reſpect to ſeveral other characters both of the ſerious and humourous kind. Several ſcenes of tender diſtreſs are deſcribed in a natural and touching manner. The melancholy man's reflections and obſervations upon religion, and upon human life and manners, are, for the moſt part, juſt; they throw a general air of gravity over the work, which is, however, agreeably relieved by ſeveral comic ſcenes. In the diction, the want of elegance is in ſome meaſure compensated by the general prevalence of eaſe and animation. Some parts might perhaps have been omitted without material loſs; among which we muſt include the hiſtory of Moraviſm, the epiſode of Young Snell, and, (with the author's permiſſion) all the original poetry. But we think the piece, on the whole, pleaſing, and recommend it to the readers of fictitious hiſtory, as a performance, the ſenſe and ſpirit of which will more than compensate for its irregularities and defects.

The following paſſage may ſerve as a ſpecimen of the author's talent for pathetic deſcription. Vol. II. P. 133.

' Poor old Snell ! 'Twas he that was labouring amidſt the rubbiſh of the ruined wall.—I knew him not ; neither noticed he me, for his back was towards me.

' Friend,

'Friend,' said I, after I had conquered my first emotion, 'was the fall of this accidental?'

'No, sir,' answered the old man, but without looking off his work.

'You have pulled it down then,' said I.

'By the 'squire's order,' said he.

'And for what end?'

'To make the wall straight,' he answered.

'A foolish——,' said I; but checked the epithet short of an application. 'He has destroyed the prettiest place in the parish.'

The old man looked up, and now first observing me, made me that kind of bow which one makes to a person whom one suspects to be not deserving of it.—I started at his aspect.—It was old Snell—I leaped over the rubbish, and took hold of his passive hand——'Master! is it you?'—was all I uttered: but I believe my countenance was more expressive.

'Yes, it was our master Bountly; he whose endeavours infused into our opening minds the rudiments of useful knowledge; who corrected the impropriety of our imitative accents; whose authority restrained our youthful extravagances; whose frown terrified us into the most implicit submission; whose approbation we once esteemed the highest honour:—he, Bountly, whom our little souls were wont to revere as the arbiter of fate, was, like the ruins he stood among, reduced from his exaltation—reduced to a slave, trodden beneath the foot of a tyrant.—He was toiling amidst rubbish.—That hand, which once guided these fingers, to describe the letter which now expresses the emotions of my heart, had forgot its flexibility—was grown callous, from its contact with adversity.—'Master! is it you?'—Dost think, Bountly, at such a sight I could articulate more?

'Snell's looks told me he recognized me, but he seemed rather hurt at the recognition.—Poor old man!—wished he could then have seen my heart; he would have seen it wounded as much as his own.—He however soon recollected himself; and shaking me rather diffidently by the hand, said with a sigh, 'Ah, master Penfon! times are sadly altered with me.' Yes, truly: but no verbal reply presenting itself, sufficiently commiserating, I squeezed his hand, which I still held.—He gathered courage: 'Ah, Wanley,' said he, you were always good.' My heart beat sensibly at these words, and I felt the same sensation I had formerly experienced, when, perchance, my executed task met the venerable man's approbation.—But my aspect, I believe, grew inquisitive. The old man shook his grey locks. 'Things have gone hard with old Snell,' said he—and the tear swelled in his eye. But he swallowed his spittle hastily, and endeavoured to conceal his concern.—'Master Penfon,' resumed he, and seemed about to continue his speech, but just then the bolt of a distant gate went back, and directly appeared in view, a fat, purfy, bloated-looking fellow, in a loose coat, night-cap, and slippers.—Snell instantly disengaged his hand from mine, and resuming his pickaxe fell to his labour, exclaiming in a low voice, 'Here's the 'squire coming.—Wanley, I once commanded you; shall I now beg you to withdraw? You will else see your



your poor old master insulted.—Don't humble me so much as that, Mr. Penson.'

'Bountly, dost think these words struck not on my heart-strings? Dost think I could refuse old Snell? Had I staid, would he not have thought me curious, impertinent, unfeeling?—Disgrace approves not the observation even of a friend.—I knew not the circumstances of the poor old man's humiliation; but I guessed they were such in which I could afford him no relief; and I myself was humiliated with the idea of not having it in my power to shield his hoary head from expected wrongs.'

D. M.

ART. LI. *Memoirs of Julia De M\*\*\*\*\*, a reclaimed Courtesan. From the French of the Chevalier Rutledge, Author of La Quinzeine. In two Volumes. 12mo. 309 p. Bentley and Co. 1791.*

WITH some knowledge of human nature, this author has mixed an equal portion of romance; but we can scarcely allow it to be harmless in its tendency.

W.

ART. LII. *Elements of Morality, for the Use of Children; with an introductory Address to Parents. Translated from the German of the Rev. C. G. Salzmann. Illustrated with fifty Copper-plates. In three Volumes. 12mo. 558 pages. Price 9s. sewed. Johnson. 1791.*

OF the general design of this work, as well as of the advantage which might be expected from it in the education of the heart, we have already expressed our opinion in the brief account which we gave of the first volume\*. We must not, however, suffer a work of so much utility to pass into the world in its present finished state, without more particular attention.

The introductory address contains many sensible observations, and much good advice to parents.

The tales, as a series of moral lessons, are excellent. They are of a nature sufficiently suited to afford amusement; and at the same time are happily adapted to fix upon the heart strong impressions in favour of amiable and virtuous manners: they are not fetched out of the wilds of fancy, nor out of the clouds of abstraction, but from the common walks of life: they inculcate no romantic or impracticable maxims of conduct, but the plain principles of useful morality: they abound with amusing incidents, and are connected by a continued course of narration, which is both more agreeable in the perusal, and better remembered, than a miscellaneous collection of short and detached stories: the style in which they are written is correct and easy; and the whole is enlivened by a great variety of prints,

\* Rev. Vol. IX. p. 101.

which are well executed, and which have this peculiar excellence, that almost every plate is applied to the illustration of some moral sentiment. We give a specimen of the work in the following short tale *against despising the poor*.

VOL. II. P. 180. ' Mrs. Jones and her little daughter Mary turned out of the garden into a little inviting lane, and saw a woman sitting spinning, with three children round her. Mary observed them first, and said to her mother, pray look, what a nasty woman! What dirty children! They have such patched clothes, are without stockings and shoes, and their feet are so black—O fy!

' Mrs. Jones whispered her in the ear, you must not so soon despise these poor people, my child; they may be very good, though they have scarcely rags enough to cover them, and are dirty. The bride's mother now looked out of the garden gate, and seeing Mrs. Jones, advanced towards her.

' There is a look of goodness and honesty in that woman's countenance which interests me, said Mrs. Jones, addressing her.

' Yes, Madam, I always feel pleasure when I pass by her. There she sits all day spinning or knitting, to earn bread for her children; and when she can get nothing to do, she comes to me to weed the garden. They have been at work in the garden to-day, or the children would not look so dirty; for though they have but few clothes, she keeps them clean. Look, there comes her husband, poor man; he lost the use of his hands by working at a white-lead manufactory. He went into the hospital, and his wife sold one thing after another to maintain him. I heard of her distress. You know I am not rich, and have a large family, but I let them turn the house in which I kept the garden-tools into a little dwelling; and that woman now maintains her husband and children. She is, indeed, a good woman! I cannot bear to see the poor despised, or that people should think themselves better because they wear fine clothes, and have dainties to eat. *And what would the rich do without the poor?* We should be obliged to do all our work ourselves. The garden you have admired would be covered with weeds, but for these little hands. What should we do for linen and stockings, if the poor did not spin? What a quantity of work I should have to do! I must spin and knit for my whole family, and take the rake and hoe to keep my garden in order. I fancy I should not have more time to attend to my dress than this poor woman. Indeed, she is my superior; how many idle hours have I spent when she has been toiling to do her duty, though despised by the world. God, the great Father of us all, sees her virtues, and will reward them;—nay, he even now rewards them. She has a contented heart; I often hear her singing at work, and she enjoys good health. I have some of the comforts of life, but they all come from the labours of the poor. I buy the wool they have spun, have it made into clothes, and send it to France and Holland, and the profit which arises from it supports my family.

' Pardon my warmth, dear madam, I have still in my mind the quarrel I had this morning with my unhappy daughter Hannah. Would you believe it, that weak girl called these poor people beggars; but I did not let her foolish pride pass unproved. Whom  
do



do you call beggars? said I. Did you acquire your own fortune? If your father had not been as industrious, and luckier than this honest man, you would be as poor as these children. If their clothes are not good, they are well patched, which proves that they spend their time better than you do, who sit half the day before the glass curling your hair. If they could employ as much time about their persons as you do, and were not obliged to work from morning till night to earn their bread, their clothes would be in better order than yours are, I will venture to say. I own that they want manners; but where should they learn manners, who have never conversed with well-educated people? However, they are civil and good-natured, and that is far preferable to the insincere compliments you use, who praise people to their faces, and ridicule them when their backs are turned. If you call this good breeding, I heartily wish my daughter had never been so well bred.

‘ Mrs. Jones drew near to the good woman, and entered into conversation with her in the most friendly manner; enquired about her husband’s illness, the age of her children, and what she intended to do with them. The woman was quite delighted with her attention, and gave an account of her distress in such simple words, that Mrs. Jones’s eyes filled with tears. God fits the back to the burden, madam, said she, and when he takes away one support, gives another; when my husband could no longer work, madam here gave us a house, and while I have health my babes shall not want a bit of bread, praised be God for it: and my husband too earns a little matter by carrying messages to Bristol: he has no hands to carry parcels with, for, bless your heart, he is as weak as a child! We cut his meat for him, and help him on with his clothes; and he richly deserves all we can do for him. You would not see us in this plight if he could work.—Yes, he was always a sober man; I never had to follow him to an alehouse, as some poor women are obliged to do, with a babe crying at their breast, thank God for it! And now he cannot work, he reads good books to us, so my children will have a little learning, and not be brought up like brutes. Mary was then ashamed of herself, for having despised such good people, whom her mother treated with so much respect; besides, she had listened attentively to the account which the lady had given of this poor woman’s distress; how she loved her husband and children—and she heard that God loved her:—she then blushed for her folly, and trembled lest her mother should mention it, and compare her with the foolish proud Hannah. Creeping behind her mother, she advanced to the children, began to talk to them, and slipped all the money she had in her pocket into a little girl’s hand, bidding her not for the world to say a word of it to her mother till she was out of the garden.

‘ Mrs. Jones then took leave of this woman, saying, I will send your children some clothes before the cold weather comes on; and do you continue to be as industrious as you have been hitherto, and you will be content, as content as I am. The things I most value are a good conscience and health, a sober husband, and good children—and you have all these:—money never purchased contentment. If, with my fortune, I had a weak constitution, or a bad husband,



husband, I should wish myself in your situation spinning at a wheel.

'The poor woman was affected—she pressed Mrs. Jones's hand, and said, thank you, kind madam, may God bless you and your children.'

The principal topics illustrated in these volumes are as follow: VOL. I. Slovenliness; health; fear; filial affection; moderation in amusements; affection for animals; industry; economy; patience; temperance; envy; spectres; anger; hope; compassion; suspicion and hatred; mutual love; ill-humour; civility.—VOL. II. Idleness; disobedience to parents; prodigality; love of truth; gluttony; the pleasure of doing good; regret; avarice; poverty; perseverance; attention; lying; impatience; gratitude; fondness for dress; pride; drinking; tattling; contempt of the poor.—VOL. III. Rudeness to servants; disrespect to foreigners; cruelty to animals; pity to the wicked; love to parents; generosity; honesty; use of different ranks in society; benefits of sorrow; the being of God; his goodness; his justice; his compassion; his power; the immortality of man.

In two or three instances we remark, that the incidents do not exactly accord with English manners; particularly in the story at the beginning of the third volume, where all the servants of a large family are permitted to be absent from the house at once. But a few defects of this kind are of little consequence; and we have no hesitation in pronouncing the work one of the best moral manuals we have seen, and in recommending it to parents as very happily suited to excite and fix in young minds the sentiments of virtue and piety.—The translator is Mrs. Wollstonecraft, the author of the *Vindication of the Rights of Men*, in reply to Mr. Burke.

D. M.

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ART. LIII. *Sketches of Female Education, partly original, and partly selected from the most approved Authors, for the Instruction and Amusement of young Ladies, both in public Seminaries and private Families.* By Thomas Broom. 12mo. p. 214. pr. 2s. Law and Son. 1791.

THE selector of these sketches has not always pointed out the authors from whom he has most copiously borrowed, either by name or inverted commas, and this omission gives a degree of consequence to the assertion, *partly original*, which the original essays are by no means entitled to. We particularly allude to the numerous extracts from Dr. Gregory's *Legacy*, in which are only incorporated a few quotations from other authors, and some verbal alterations.

The books which Mr. B. has made use of, are in the hands of most young women, and we see no reason why they should peruse extracts from Lady Pennington's and Mrs. Chapone's letters, when reading the whole series would be far more improving;

proving; in fact, there is nothing sufficiently new or judicious in the arrangement of these reading lessons to recommend them to notice, especially as there are superior selections already before the public.

M.

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ART. LIV. *For the Use of Schools. An Abridgment of the History of Scotland, from Robertson, Stuart, &c. in the Manner of Goldsmith's Abridgment of the Histories of England, Rome, and Greece.* 12mo. 304 p. Price 3s. 6d. bound. Kearsley, 1791.

THIS is a very judicious, and well-written abridgment of the History of Scotland, or rather of the life of Mary, queen of Scots. It is a very proper school-book, and will be read with more interest by boys than most others. As to Elizabeth, the farther removed we are from her reign, the more convinced are we, that she is 'damned to everlasting fame.' Those, who like the late lord Chesterfield, venerate her character, must not let their children read this elegant abridgment of the life of poor Mary.

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ART. LV. *Modern Voyages: containing a Variety of useful and entertaining Facts, respecting the Expeditions and the principal Discoveries of Cavendish, Dampier, Monk, Spilbergen, Anson, Byron, Wallis, Carteret, Bougainville, Dixon, Portlock, Paterfon, and others, comprehending the most interesting particulars of Briffon's Narrative of his Shipwreck and Captivity; the Shipwreck of the Antelope East India Packet, and a Description of the amiable Inhabitants of the Pelew Islands, never before known to any European; also the latest Accounts from Botany Bay; as well as curious Information from several ingenious Writers and Travellers. For the Amusement and Instruction of Youth of both Sexes.* By the Rev. John Adams, A. M. 2 Vols. 12mo. 732 p. Pr. 6s. sewed. Kearsley, 1790.

THESE volumes will be found very proper school books, and may rank among the most useful of those which have already appeared under the same name.

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ART. LVI. *A new Grammar of the French Language.* By Dominique De St. Quentin, M. A. 246 pages. Price 2s. 6d. Reading, Smart and Co. London, Elmly. 1791.

IN order to teach the French idioms (which is the chief improvement aimed at in this grammar) Mr. De St. Quentin, instead of giving dialogues and familiar phrases in French and English, has exhibited the proper idiomatical English in one column, and so transposed the words and altered the phraseology in the other, as to make it correspond with the French

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construction. Thus, 'I am hungry,'—'I have hunger,' &c.—This we think might be useful in teaching and assisting the memory. In other respects we cannot say any thing in favour of the present performance. The definitions want accuracy, though there is a degree of subtilty and grammatical analysis attempted, which, even when successfully displayed, is improper for young persons, because unintelligible. Thus, the author informs his pupils,—'we are going to consider words: first, as objects of our thoughts, secondly; as the manner in which we conceive our thoughts:' is this clear? The definitions of the parts of speech are also exceptionable. The following is M. De St. Quentin's account of conjunctions. 'Conjunctions are words that determine the manner in which we conceive our thoughts; they are, properly speaking, the systematical part of speech, since they join or separate our ideas, *affirm* their existence, or non-existence. Consider them comparatively, relatively, or conditionally, &c.' This appears to us 'confusion worse confounded.' We always thought that the part of *affirmation* belonged exclusively to the verb; and that *non*, *not*, was a negative particle, classed with adverbs; but our author makes it a conjunction. There is scarcely a page, in which grammar rules and definitions occur, that does not abound with similar defects.

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ART. LVII. *The Genders of the French Substantives alphabetically arranged, according to their Terminations.* By B. Arleville. 12mo. 78 p. pr. 1s. Phillips. 1789.

THIS is a dictionary of all the French terminations, with each of which, after naming the exceptions, is given a rule for the gender of all other words having the same termination. It is accompanied with a table of articles, and a list of all the words at the beginning of which the letter *b* is aspirated.

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ART. LVIII. *Forty Years' Correspondence between Geniusses or both Sexes and James Elphinston: In Six Pocket Volumes: Four oridginal Letters, Two or Poetry.* 6 Vols: 12mo. Price 1l. 1s. sewed. Richardson. 1791.

WHEN we first took up these volumes, we were somewhat at a loss to determine in what language they were written. But, after taking some pains to decypher the preface, we learned that the work is intended as a full exemplification of Mr. Elphinston's plan for improving the orthography of the English language. Considering speech as the living vehicle of thought, and writing as the picture of speech, this author, in the year 1765, published a theory of orthography under the title of *Principles of the English Language*; in which (to make use of his own words) he demonstrated the sole ocular instrument of

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conveying the sounds of the English tongue. Having waited many years to observe the effect of his proposal, and not finding it adopted, he determined to recal the attention of the public to his system, and in the year 1786 published a work entitled, *Propriety ascertained in her Picture*, wherein, as he metaphorically expresses himself, 'he displayed the very texture of reason's banner, of which he had unravelled the thread.' The plan has since appeared in miniature, under the title of *Orthography epitomised*, prefixed to *Propriety's Pocket Dictionary of the English Roots digested and defined*. Nothing now remained, but 'to substantiate in practice the picturage demonstrated indispensable, and fearlessly to erect that standard of our language, which orthography is prepared to defend, that hapless ignorance may no longer, instead of spelling as propriety speaks, strain to speak as impropriety spells.'

Four volumes of letters and two of poetry, written according to Mr. Elphinston's scheme of orthography, affords a pretty full trial of its merit and utility: yet, after all, it does not appear that he has *demonstrated*, either in theory or practice, the *propriety* of his plan. It may still be doubted, whether the advantages to be gained by an orthography strictly regulated by pronunciation, would outweigh the inconveniences of the innovation; whether, if such a change were eligible, Mr. E.'s method of spelling would be an exact *picture* of English articulation; and lastly, whether, in a free country, such an infringement upon the liberty of the press, though sanctioned by the omnipotence of parliament, would be endured.—Our readers may form a judgment of the kind of improvement which Mr. E. is desirous of introducing into the English language, from the following letter written to him by the celebrated Dr. Johnson. Vol. i. p. 25.

' To Mr. James Elphinston, near dhe Neddher-Bow, Eddin-burrough.

' Dear Sir,

' Yoo hav, az I find by evvery kind ov evvidence, lost an excellent moddher; and I hope yoo wil not think me incapabel ov partaking ov yoor grief. I hav a moddher; now eighty-two' years ov age; hoom dherfore I must soon looz, unless it pleze God, dhat she raddher shood moarn for me. I red dhe letters, in hwich yoo relate yoor moddhers deth to' Mrs. Strauhan; and I think I doo myself onnor, hwen I tel yoo dhat I red dhem widh tears. But tears ar nedher to' me nor to' yoo ov anny fardher use, hwen wonce dhe tribbute ov nature haz been paid. Dhe biznes ov life summons us away from usefess grief; and calls to' dhe exercise ov dhoze vertues, ov hwich we ar lamenting our deprivation. Dhe grait benefit hwich won friend can confer upon anoddher, iz to' gard, and incite and ellevate hiz vertues. Dhis yoor modder wil stil perform, if yoo dilligently prezerv dhe memmory ov her life, and ov her deth: a life, so far az I can learn, usefool and wize, innocent; and a deth rezigned, pecefool and holy. I cannot forbair to' mencion dhat

dhat nedher rezon nor revvelacion denies yoo to' hope, dhat yoo may encrese her happines by obeying her precepts; and dhat she may, in her prezzent state, look widh plezzure upon evvery act ov vertue, to' dwich her instruccions or exampel have contribbuted. Hweddher dhis be more dhan a plezing dream, or a just opinnion ov sepparate spirrits; iz indeed ov no grait impoartance to' us, hwen we confidder ourselvs az acting under dhe eye ov God. Yet surely dhare iz something plezing in dhe belief, dhat our sepparacion from dhoze hoom we lov, iz merely corporeal; and it may be a grait incitement to' vertuous friendship, if it can be made probabel, dhat union, hwich haz received dhe divine approbacion, shal continue to' eternity.

' Dhare iz won expedient, by hwich yoo may in som degree continue her prezzence. If yoo write down minutely, hwar yoo can remember ov her from yoor erliest years; yoo wil read it widh grait plezzure, and receiv from it manny hints ov foodding reccollection, hwen time shal remoov her yet fardher from yoo, and yoor grief shal be matured to' venneracion. To' dhis, howevver pain-fool for dhe prezzent, I cannot but advize yoo, az to' a soarce ov comfort and sattisfaccion in dhe time to' com: for all comfort, and all sattisfaccion, iz sincerely wished yoo by,

' Dear Sir,

' Yoor moast obleged

' moast obedient

Sept. 25, 1750.

' and moast umbel servant,

' SAM. JONSON.'

The collection, considered independently of the author's orthographical scheme, is not without its value. It contains many good letters, among which are five from Dr. Johnson, and ten from Mr. Mackenzie, the reputed author of *The Man of Feeling*: and it brings to light a few pieces of poetry, which might be worth preserving in some *English* miscellany, particularly several small pieces by Mr. E.'s pupils and friends, and an Introduction to Gray's *Fatal Sisters*, by Mr. Mackenzie. These, however, are buried in the midst of a vast mass, which contains nothing sufficiently interesting, either in matter or style, to render them worthy of publication. One volume might have served as well as six, to exemplify our author's plan, and, judiciously selected, would have left little occasion to regret the suppression of the rest.

D. M.

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*To the Editor of the ANALYTICAL REVIEW.*

S I R,

I must beg of you to correct a mistake which has found its way into your Review for August. With Alciphron's Letters, Mr. Porson had nothing to do; he never saw the work till after its publication. The first and second Books were translated by Mr. Monro, the third by

Your humble Servant

W. BELOE.

LITERARY

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. ROYAL AGRICULTURAL SOCIETY AT PARIS.

The lower class of farmers do not read, not from want of inclination, but on account of the price of books: those which they get for nothing they read with avidity. Some friends of mankind have imagined, therefore, that, by reducing good works on agriculture to a price within their reach, at a time when the periodical papers have rendered them fond of reading, it would not be difficult to root out their prejudices, convey to them information, and promote their welfare. In consequence they have formed an association of people who have subscribed 300 liv. [12l. 10s.] each, for printing good elementary works on agriculture, on a plan so economical, that they may be sold at half the usual price. One of the association has undertaken to print them for the price of the labour and materials. The capital, being returned by the sale of the books, will serve always for the same purpose. The agricultural society, convinced of the advantages of such a scheme, has subscribed 600 liv. [25l.], and proposes to point out such works as it shall deem proper for the purpose. The society will also receive any subscriptions, however small, for the promotion of the design.

## ART. II. ELECTORAL GERMAN LITERARY SOCIETY, AT MANHEIM.

June 27. The prize for a collection of German synonymes [see our Rev. Vol. VII. p. 465] was adjudged to Mr. Petersen, librarian, at Stuttgart. Of eleven papers sent, besides Mr. P.'s, the society found most sufficiently worthy its attention to hope permission to use them in the collection of synonymes which it intends soon to lay before the public; this it will do with those which are not demanded by their authors.

The question proposed for 1792 is: *What is the reason that the German prose is still inferior to the good models of antiquity, and perhaps even to those which the French and the English can already boast? and what should be its characteristic merit?* The prize is the usual gold medal of 25 duc. [11l. 5s.], and the papers must be sent, before the 1st of March, to Mr. van Klein, electoral councillor, private secretary to his serene highness, &c.

ART. III. Heidelberg. The Electoral Physico-economical Society have published the 2d part of Vol. V. of their Memoirs, [see our Rev. p. 105 of the present Vol.] which contains a preface by F. C. Medicus, on the proper standard for judging of the progress of agriculture, and the important uses of Country or Poor Man's Calendars, as they are called: a paper on the study of architecture, particularly for statesmen; by G. A. Suckow: and one on the evaluation of civil laws; by J. L. Erb: with two complete indexes to the



five volumes. This volume completes the set, the price of which is 13 fl. [11. 9s.] In future the Memoirs of the society will be published under a different title.

Jen. Allg. Lit. Zeit.

ART. IV. Stockholm. *Kongl. Vetenskaps Academiens nya Handlingar*, &c. New Transactions of the Royal Academy of Sciences. Vol. XI. for 1790. July to Sept. with 3 plates. Oct. to Dec. with 2 plates.

In the first of these parts are: 1. Description of a volcano on the island of St. Lucia: by Mr. Cassan. 2. Solution of an astronomical problem: by Z. Nordmark. This is: given the altitude of the pole, and the declination and right ascension of two stars, and also the time of the clock when each, observed by itself, has the same, though unknown, altitude above the horizon, to find the true time of each observation, or the angle which the declination of each star makes with the meridian. 3. Phyllidoe, a new genus of worms. 4. Description of a water-spout: by Fr. Gerdes and J. G. Sandvall; with remarks by prof. Wilken, chiefly in confirmation of his opinion, that such phenomena are produced by the electricity of the atmosphere. 5. Description of the *swablbomia indica*, a shrub found near Batavia: by C. P. Thunberg. 6. Description of the *raia varinari*: by B. A. Euphrasen. Willoughby has named it *varinari Braziliensis*, but it was never before so well described and figured as by Mr. E. 7. Remarks on the *bombax pentandrum* and *bippomane marcinella*. 8. On a thrips that destroys corn at its first appearance: by Mr. Bjerkander. 9. Case of opisthotones cured by a strong decoction of wild valerian: by J. L. Odhelius. 10. Remarks on a scarlet fever that prevailed this year in Stockholm. 11. Observation of the lunar eclipse, Oct. 22, at Lund: by A. Lidtgren.

In the second: 1. Attempt to determine the genus of worms called *vorticella*: by Mr. Modeer. 2. Insect-calendar for 1790: by Mr. Bjerkander. In this are some curious remarks. 3. Instrument for drawing plans in perspective: by Mr. Holmborn. This instrument has many advantages over any other we know, but cannot be described intelligibly without the plates. 4. Account of an hybridous offspring of a ram and a roe-deer: by C. N. Hellenius. 5. History of a dropsy of the pericardium, with physiological remarks: by G. P. Westring. 6. Account of a species of Cæsarean operation: by R. N. Lenæus. A fetus that had been dead two years was taken out piecemeal through an abscess that broke just below the navel, and penetrated through the intestinal canal. The woman was perfectly cured. 7. Description of an extraordinary kind of *angina suppuratoria*: by Florman. The patients were three sailors in the Swedish fleet. 8. History of the academy for the year 1790, with descriptions of the medals struck in the course of the year.

Jen. Allg. Lit. Zeit.

#### THEOLOGY.

ART. V. *Erlangen*. Prof. Ammon has published the 2d vol. of the Greek Pentateuch in St. Mark's library [see our Rev. Vol. VIII. p. 349], containing Leviticus and Numbers, 8vo. 252 p. to which he has prefixed a defence of the corrections he has made. To the next volume will be appended his critical remarks, and a complete *index verborum*.

Jen. Allg. Lit. Zeit.

ART.

ART. VI. Hamburg. *Le Chemin du Bonheur tracé aux jeunes Gens, &c.* The Road to Happiness pointed out to Youth, by One of their best Friends. 12mo. 372 p. 1791.

In this species of catechism, the author has so far divested himself of partiality to any particular sect, that all who profess themselves christians may equally adopt it; and he gives nothing as a matter of faith, but what is generally admitted. It is divided into seven sections, under the following heads. What is the nature of man? In what consists the happiness at which he aims? Is there a God? Can this God render us happy? Has he the will to do it? He has called us to happiness by the dispensations of his providence: and he has given us a full assurance of it by sending his son Jesus. *L'Esprit des Journ.*

## ECCLESIASTICAL HISTORY.

ART. VII. Gottingen. *Grundriss einer Geschichte der kirchlichen Verfassung, &c.* Plan of a History of the Constitution of the Church, Church Government, and Canon Law, particularly with respect to the German Church: as a Text-Book for Lectures, principally for Students of Law: by Dr. G. J. Planck, Prof. of Theology. 8vo. 56 p. 1790.

It is not easy to form an idea of the copiousness of the matter here compressed into a few pages. True it is but a skeleton; yet so finely prepared, that the structure of the minutest parts are discernible in it.

*Jen. Allg. Lit. Zeit.*

## M E D I C I N E.

ART. VIII. Zurich. *J. H. Rahns Briefwechsel mit seinem ehemaligen Schülern, &c.* J. H. Rahn, M. D. &c.'s Correspondence with his quondam Pupils. Vol. II. 8vo. 479 p. 1790.

This volume contains twelve letters, most of them by the professor himself. In them we find excellent analyses with remarks, of various modern works, as Carminati's Opuscula, Metzler on the Atrabiliary Constitution, Campbell on Typhus, Gefenius on the epidemic putrid bilious Fever of 1785-6, Retz on Diseases of the Skin, Petzold on the Induration and Contraction of the Pylorus, &c. Prof. R. also gives us some observations on injuries of the head from external violence by the late Mr. Burkhardt, which he compares with analogous ones related by Pott, Richter, Dease, &c. Next follow letters from Dr. Becker, on glysters of vinegar, in his trials with which they were not successful; on the salutary effects of asarum; on the gout, which he considers as a nervous affection; on the spasmodic asthma; on phthisis, in which he recommends ripe grapes, and the use of milk; on uterine hemorrhage; on inflammation of the uterus, and the difference between that disease and the puerperal fever. In some letters of Dr. Weber, and the late Dr. Mann, we find the vermifuge qualities of water in which quicksilver has been boiled, commended; and the utility of the compound water of acetated litharge in occult cancer, of fixed air in phthisis, and of tartarised antimony in St. Vitus's dance, confirmed. Dr. W. also gives us his opinion of the nature, cause, and treatment of rheumatic complaints; which, he says, he is convinced, from the experience of several years, depend greatly on the electrical state of the atmosphere. *Mr. Grunwald. J. de Méd.*



ART. IX. Paris. *Essais sur les Moyens de former de bons Médecins, &c.* Essays on the Method of forming good Physicians, and on the reciprocal Obligations of Physicians and of Society; being Part of a Scheme for a national Education relative to the Profession: by J. J. Menuret, M. D. &c. 1791.

In producing this work the understanding and the heart have concurred, and in reading it the heart and the understanding will be interested and satisfied. Throughout it breathes a spirit of philanthropy, which cannot fail to give a favourable idea of its author. Aware of the importance of medicine, Dr. M. would have every one who is desirous of practising it properly instructed, and strictly examined; and he would, that no one should be entrusted with the alleviation of the miseries of others, if not qualified for it by his virtues, as well as by his talents. Of the virtues of a physician he observes: 'Devoted to the solace of suffering humanity, he engages never to hear the cry of pain unmoved, never to prevent its coming to his ears, and to fly the instant the imperious signal resounds. From that moment he has no liberty, no leisure, no existence for himself: depending exclusively on the wants of others, he ought to be wholly obedient to them, without distinction of time, without exception of persons..... when a fellow creature is afflicted, can there be room for any obstacle, for a refusal, for an excuse, or even for delay? The sacrifice or interruption of pleasure, of food, and even of sleep, is frequently necessary. It is a tribute, which humanity, in displaying the urgent need, despotically commands. Perish the wretch who can mistake or disobey her voice! Perish the wretch who can disdain it, when it calls him to the aid of the poor and humble, and, led by shameful avarice, or detestable vanity, will listen only to the demand of the rich or great! Pity unites with the despotic law of duty to determine, to guide, to encourage, and to reward him. But if he possess not sensibility—If he possess not sensibility.... he is not, or ought not to be, a physician: he is a vile mercenary, a cruel being, driving a dangerous trade with health, against whom interest, even when it calls him, should inspire us with mistrust.'

To the union of the two functions of surgeon and physician, proposed by the Royal Society of Medicine, Dr. M. is an enemy, and shows, that, disadvantageous both to the profession and to society, it would necessarily be of little duration. He requires in the physician, however, an intimate knowledge of surgery, that he may always be capable of directing the practical surgeon. *Journ. Encyclop.*

ART. X. *Projet de Réforme sur l'Exercice de la Médecine, &c.* Plan for a Reform of the Practice of Medicine in France: by M. A. Petit, Doctor-regent of the Faculty of Paris, &c. 8vo. 35 p. price 12 s. [6d.] 1790.

ART. XI. *Vues générales sur la Restauration de l'Art de Guérir, &c.* General Remarks on the Restoration of the Art of Healing, read at the public Meeting of the Society of Medicine, Aug. 31, 1790, and presented to the Committee of Health of the National Assembly, Oct. 6, to which is added a Plan for Country Hospitals, for the Relief of those who live in the Country: by J. Gab. Gallot, Member of several Academies, &c. 8vo. 24 p. price 10 s. [5d.] 1790.

Though



Though this and the preceding pamphlet are no longer applicable to the purpose for which they were written, as the committee has made its report, we mention them, to preserve at least the remembrance of these labours of two physicians, who well deserve our esteem.

J. G. E. *Journ. de Méd.*

ART. XII. *Traité de la Gonorrhée, &c.* A Treatise on the Gonorrhœa, and Diseases of the Urinary Passages consequent to it, in which is given an Account of some new medicated Bougies for curing them: by Fr. Teytaud, Surgeon-major in the National Guards. 12mo. 298 p. price sewed 2 l. 10 s. [2s. 1d.] 1791.

The chief object of Mr. T. is to recommend his bougies, the mode of preparing which he describes, in certain obstinate venereal complaints. Cases in proof of their efficacy are given; and Messrs. de Horne, Jeanroy, Thouret, and Doublet, a committee appointed by the society of medicine at his request, after having attended the treatment of four patients, give their testimony in its favour.

J. G. E. *Journ. de Méd.*

ART. XIII. Lyons. *Supplément au Mémoire sur les Moyens de perfectionner l'Etablissement public, &c.* Supplement to the Essay on the Means of improving the Establishment formed at Lyons in favour of drowned Persons [see our Rev. Vol. X. p. 347]; in which the extreme Necessity of superintending that Establishment is demonstrated anew, and the Means of stimulating the internal Organs, to recall them to their Functions, are shown; with Inquiries into the Use of Clysters of Tobacco-Smoke in the different Species of Asphyxia, particularly in that of Submersion, and in the Treatment of many other Diseases: or an Answer to the Letter of Mr. Coindre, Inspector of the Succours of drowned Persons: by Mr. Desgranges, M. D. &c. 4to. 108 p. December, 1790.

When Mr. D. published the essay abovementioned, he knew not that there was an inspector of the establishment at Lyons. Mr. C, who had obtained that post on offering to fill it gratis, deeming it a severe reflection on himself, thought proper to answer it by a letter full of abuse, in which, however, he confesses the ill state of the public boxes of apparatus, but attributes it to the national guard, only owning, that he took away the fumigating machines himself, as he thought them of no use. Mr. D. thus called upon, here animadvertes severely on the inspector, to whom he brings home the charge of negligence. But this would not render his work deserving public notice; which the highly valuable part, that relates to the treatment of various species of asphyxia, eminently does. It is on this account we recommend it strongly to the practitioner.

M. D. *Journ. de Méd.*

ART. XIV. Franckfort. *Medicinische Fragmente und Erinnerungen, &c.* Medical Fragments and Memorandums: by M. A. Weikard. 8vo. 213 p. one plate. 1791.

These fragments are certainly a valuable present to the medical practitioner. In them we see clearly before us the cases recorded, and the very ideas of the author, on which he founded his practice, confirming, correcting, or altering it, as circumstances arose. It is with regret we see him wedded to certain strange notions, and set so little

value

value on the writings of those who agree not with him. Had Dr. W. less scepticism, and more discernment, in medical history, he would be the first physician of the age. *Jen. Allg. Lit. Zeit.*

We cannot but add to the above, that another reviewer of Dr. W.'s Fragments, fearing that young practitioners might be misled by the authority of a name, speaks of them in terms of the highest disapprobation, as containing much that is false; and much that is written in too loose a way to be of any use.

ART. XV. Leipzig. *Lancifus, &c. von den verschiedenen plötzlichen Todesarten, &c.* Lancisi on the different Kinds of sudden Death, their Causes, Signs, and Remedies; with Corrections: by J. Christian Fahner, M. D. &c. 8vo. 190 p. 1790.

This is far from a translation of Lancisi, being rather a new work on his plan. In some instances Dr. F. is even of a different opinion from his original author. An account of the life and writings of L. is given in this volume, and the second was soon to follow it. The work deserves commendation. *Mr. Grunow. J. de Méd.*

ART. XVI. *De Mercurialibus quibusdam Pharmacis, &c.* On some Mercurial Preparations, and their particular Virtues: by J. Ad. Mat. Schäffer. 4to. 26 p. 1790.

In this well-written thesis Dr. S. indicates the mode of preparing the principal combinations of quicksilver with animal and vegetable acids, and endeavours to impress the practitioner with an idea of their preference to its combinations with acids from the mineral kingdom. From phosphorated quicksilver he expects particularly good effects; and this expectation, which has much probability in its favour, appears to be confirmed by observation. Appended to it is a thesis by Dr. Gehler, intended to show, that the evacuation of the meconium is no proof that a child was born alive. *Jen. Allg. Lit. Zeit.*

ART. XVII. Erford. *Beitrag zur Kenntniss des Pemphigus, &c.* Essay on Pemphigus: by J. E. Wichmann, Physician in ordinary to the Elector of Hanover. 4to. 16 p. 1791.

The case of pemphigus here described by Dr. W. continued above a year, and proved fatal. Acids, tonics, and antimonials, having been ineffectually administered for nine months, previous to Dr. W.'s seeing the patient, he gave lime-water, milk, the jacea, and decoction of mezereon bark, with nourishing diet. Under this course the patient appeared to mend for a time, but at length died.

*Jen. Allg. Lit. Zeit.*

#### S U R G E R Y.

ART. XVIII. *Straßburg.* The 2d part of Mr. Lombard's Treatise on the venereal disease [see our Rev. Vol. X. p. 230] is now published. The price of both parts is 8l. [6s. 8d.]

ART. XIX. Franckfort on the Maine. *Vermischte chirurgische praktische Cautelen, &c.* Miscellaneous practical surgical Cautions, for the Use of Young Surgeons; by J. Chr. Jäger. Vol. II. 8vo. 226 p. 1789.

In this volume are several curious cases, which have occurred to the editor, or been communicated to him.

*Mr. Grunwald. Journ. de Méd.*

ART. XX. Erlangen. *Lehrsätze des chirurgischen Verbandes, &c.* Principles of the Art of applying surgical Bandages: by F. Jos. Hofer, M.D. &c. Part I. 8vo. 204 p. 6 plates. 1790.

Prof. H. here presents us with every thing relative to bandages, and all the modern improvements in them, in a clear, accurate, and judicious manner.

*M. Grunwald. Journ. de Méd.*

M I D W I F E R Y.

ART. XXI. Jena. Prof. Stark goes on well with his Repository for the Art of Midwifery, and the Diseases of Women and Children [see our Rev. Vol. I. p. 241.] He published the fourth part of the 2d volume last year.

*Journ. de Médecine.*

P H Y S I O L O G Y.

ART. XXII. Utrecht. *Specimen physicomedicum inaugurale de Nutritione, &c.* A physicomedical Dissertation on Nutrition, particularly by Means of the Nerves: by Corn. J. Vos. 8vo. 108 p. 1789.

We hesitate not to recommend this tract as judicious and well written, and nearly exhausting the subject. The author, who, as we are informed, is prof. Luchtmanns, considers the body as nourished wholly by the arteries, and thinks the nerves no way concerned in nutrition, except as far as they influence the minute vessels.

*Jen. Allg. Lit. Zeit.*

C H E M I S T R Y.

ART. XXIII. *Mémoire sur le Tabac, &c.* On Tobacco, its Origin, Preparation, and Analysis.

*Journal de Physique.*

It appears from this analysis of tobacco, that its pungency exists in a gum, perfectly soluble in water, and not at all in alcohol; and that with this gum a considerable portion of muriated kali is intimately mixed.

PHARMACY AND MATERIA MEDICA.

ART. XXIV. Vicenza. *Catologo de Medicinali, &c.* List of simple and compound Medicines for the use of the sick Poor in the grand Hospital and the House of Charity at Vicenza. 1790.

It has been resolved by the government, to substitute indigenous simples, instead of the more expensive ones brought from abroad, in the treatment of the poor at Vicenza, and they who have the care of them are prohibited from administering any but what are contained in this catalogue. Great part of it is taken from Willemet's *Essai de Matière médicale indigène*. Mr. Calandrini of Geneva informs us, that the government there proposes to publish a dispensary for the use of the country-people on a similar plan.

*Mr. Willemet. Journ. de Méd.*



ART. XXV. Gottingen. *J. A. Entwurf einer praktischen Arzneymittellehre, &c.* J. Arnemann's Sketch of a practical History of the Materia Medica. Vol. I. On internal Remedies. 432 p. 1791.

This work we can recommend as a valuable present to the practical physician. The medicines are classed according to their principal effects; and these prof. A. endeavours in general to explain from their action on the vital powers, irritability and sensibility, and the reaction of these principles. Of their chemical analysis he takes no notice, as serving little to guide our practice. To each class a general view of its mode of action is prefixed. The catalogue is ample, and contains the newest acquisitions of the materia medica; though we should have admitted into it phosphorus and nux vomica, as two efficacious remedies. The dose of muriated heavy earth directed by prof. A. is too small: we have found from experience, that a solution of half a dram [*ein halbes quent*] in an ounce of water, given three or four times a day, has not the least ill effect, and procures two or three stools. [We do not know how the *terra ponderosa muriata* here spoken of was prepared, but the assertion, which we have translated literally from the German reviewer's words, appears to us a little extraordinary. See Dr. Crawford's remarks on it in the Medical Communications, and our Rev. Vol. VIII. p. 397.]

*Jen. Allg. Lit. Zeit.*

#### NATURAL KNOWLEDGE.

ART. XXVI. *Lettre de M. Dodun, sur la Cristallisation d'un Spath pesant en petits Cubes obliques, &c.* Letter from Mr. Dodun on the Crystallization of a heavy Spar, in small oblique Cubes, inclined in an Angle of  $105^{\circ}$ . *Journ. de Physique.*

The largest of these crystals, which were found in a stratum of sandstone, did not exceed a line and a half in thickness; the six rhombs of which they were formed were in general equal, as were their sides; their colour was of a very transparent gray, much like that of rock crystal.

ART. XXVII. *Observations sur quelques Phénomènes particuliers à une Matière verte, &c.* Observations on some peculiar Phenomena of a green Matter: by abbé Collomb.

Circumstances prevented ab. C. from observing these phenomena with all the accuracy he wished; but he found, in one case, green matter, formed by an infusion, uniformly raising itself in the water, so as to colour it nearly to the surface, when acted upon by the rays of the sun, or the light of a candle; and as constantly subsiding, in the form of a sediment, to the bottom of the vessel, when the light was intercepted by a cloud, or any other means. It appeared to approach less near to the surface every day as the cold increased, it being towards the end of the year. In another instance, a part of the green matter rose when acted on by light, and formed a thin coat against the illumined side of the vessel, constantly in the form of a triangle, with its apex towards the bottom; and the other part remained at rest, in the form of a sediment.

The green matter in the second instance was produced from raw silk, of a yellow colour, macerated in water upwards of two months: that

that in the first was probably produced from the same substance, but this is not altogether certain.

ART. XXVIII. Manheim. *Mémoire sur les Animalcules des Infusions, &c.* Essay on the Animalcules of Infusions, and those of different Kinds of fresh Water, with Doubts on the Irritability of Vegetables: by Noel Jos. de Necker. 1790.

In this essay, which has been printed in the Memoirs of the Electoral Academy of Sciences of Manheim, [see our Rev. Vol. IV. p. 107] Mr. N. proves incontestably, that the animalcules of infusions are not produced from eggs scattered through the air. He concludes, that they pre-exist in water in general, and that their origin is as ancient as the element in which they are found.

Mr. Willemet. *Journ. de Méd.*

#### NATURAL PHILOSOPHY.

ART. XXIX. Paris. *Traité élémentaire, ou Principes de Physique, &c.* An elementary Treatise, or Principles of Natural Philosophy, founded on the most certain Discoveries, ancient or modern, and confirmed by Experience; by Mr. Briffon, of the Roy. Ac. of Sciences, Teacher of Physics and Natural History to the Children of France, &c. 3 vols. 8vo. 1440 p. 46 plates. 1789.

We have read through this work with attention, and not without those expectations which may naturally be formed from an elementary treatise on physics, written at this period, by a man already celebrated for his writings, and particularly for a dictionary of natural philosophy. Our expectations, however, were not altogether gratified. Most of the new discoveries in physics, it is true, are introduced; but the explanations of many phenomena are not given with that acuteness and demonstration which a German reader requires. Yet will it be found of great service to beginners, from the copiousness of its matter, and the plainness of its style; but the latter is unnecessarily diffuse, as a fourth of the bulk of the work might be retrenched, without its losing in fulness or perspicuity. Mr. B. follows the new chemistry in his language, and in his explanations.

*Jen. Allg. Lit. Zeit.*

#### NATURAL HISTORY.

ART. XXX. Stockholm. *Strodde Anmerkninger öfver Foglarnas Seder och Huskällning, &c.* General Remarks on the Manners and Economy of Birds: being a Discourse pronounced on quitting the Presidency of the Royal Swedish Academy of Sciences in 1789: by Gust. von Carlson, Secretary of State. 8vo. 22 p. 1789.

The *Museum Carlsonianum* has already evinced the author's attachment to the natural history of birds, and the remarks here offered the public exhibit fresh proofs of it.

Mr. Grunwald. *Journ. de Méd.*

#### B O T A N Y.

ART. XXXI. Strasburg. *Delectus Opuscularum botanicorum, &c.* A Collection of botanical Tracts, published and enriched with Notes: by Paul Uster, M. and C. D. &c. 8vo. 336 p. 1790.

This volume contains, beside the preface, the following valuable tracts. 1. On the *hippuris*. 2. On the poison-tree of Macassar: by Mr.

Mr. Thunberg. 3. Botanic dissertation on the genus *vestia*: by the same. 4. Botanico-medical observations: by Dr. Werner de la Chenal. These relate to various plants. 5. Botanic dissertation on the *exonymus*. 6. Zoological and botanical calendar of Abo in Sweden. This contains the observations of five years. 7. On the genus *ficus*: by Mr. Thunberg. 8. On the structure and figure of the leaves of plants: by Mr. Leike. 9. On the history of plants: by P. Hotton, prof. of bot. at Leyden. In this curious and erudite discourse we find an account of what the ancients knew of plants in the earliest ages. 10. On some hybrid plants produced by the ears of wheat and wild oats, and with some other seeds: by Dr. Jos. Ph. Nonne, prof. of bot. at Mentz. 11. A medical and botanical essay relative to the principal plants that grow wild in Transilvania, and their uses. 12. Sketch of a Gottingen Flora, containing the vegetables that grow on calcareous rocks: by H. Fred. Link. *Mr. Willemet. Journ. de Méd.*

## MINERALOGY.

ART. XXXII. Marburg. *Mineralogische Beschreibung der Oranien-Nassauischen Lande, &c.* Mineralogical Description of the Territory of Orange-Nassau, with an History of the Smelting-Works and Forges at Siegen: by J. Ph. Becher. 8vo. 608 p. with 4 copper-plates. Price 2 r. 12 g. [8s. 9d.] 1789.

This work well deserves the notice of the mineralogist.

*Jen. Allg. Lit. Zeit.*

## MECHANICS.

ART. XXXIII. Paris. *Rapport fait à l'Académie des Sciences de Paris, des Moyens hydrauliques, &c.* Report made to the Academy of Sciences at Paris, Sept. 7, 1790, of the hydraulic Expedients presented by Mr. Detrouville, published by the Commissaries of the Academy. 4to. 24 p. 1 plate. 1791.

Mr. D. having laid before the academy a vast and expensive scheme for supplying the city of Paris with water, at the request of the municipality, desirous of having its opinion previous to taking the scheme into consideration, Messrs. Condorcet, Vandermonde, Monge, and Meusnier, were appointed to examine it. The scheme upon the whole had many inconveniencies, and the method proposed for raising the water to a height of 150 feet, though ingenious, and capable of being applied with advantage in some circumstances, would not exert a tenth part of the effect it might be made to produce by altering the proportions of the various parts of the machine. Firmly persuaded, that no one understood his machine as well as himself, Mr. D. was far from adopting the hints given by the commissioners; and as they thought it their duty to guard the municipality against a scheme which would occasion great expence, without any benefit, whilst they allowed the author the merit of an ingenious idea, he was dissatisfied with the report. On this he presented his scheme to the national assembly, and obtained a favourable report from the committee of agriculture and commerce, in which some reflections were cast on the academy, as guilty of not having seen the merit of the invention, and of being in general backward to give new ideas the protection they deserve. To free itself from these imputations, the academy has published the whole of its report, the greater part of which was suppressed by Mr. D. on his



his application to the national assembly, and which redounds much to its honour, as in it the merits of the scheme are carefully and minutely discussed, and ample justice is done to the deserts of Mr. D.

*L'Esprit des Journaux.*

#### AGRICULTURE.

ART. XXXIV. Amiens and Paris. *Analyse pratique sur la Culture & la Manipulation du Chanvre.* A practical Analysis of the Cultivation and Manufacturing of Hemp. 8vo. 46 p. Price 15 s. [7d.  $\frac{1}{2}$ ].

This pamphlet, which contains much useful information, is nothing more than an abstract of a complete treatise on the subject, about to be published by ab. Brule, who has attempted many improvements in the management of hemp with success.

*L'Esprit des Journaux.*

ART. XXXV. Frankfort on the Mayne. *Von Pflanzung und Wartung der nützlichsten Obstbäume, &c.* On the Planting and Care of the most useful Fruit-Trees, particularly of the Kinds cultivated at Croneberg, with the most economical Uses of their Fruit, the Manner of Keeping it, of Drying the different Kinds, and of Preparing an excellent Fruit-Wine and good Vinegar, &c. for the Use of Farmers, and Lovers of Fruit-gardening: by J. L. Chrif. 8vo. 500 p. with 2 copper-plates. Price 1 r. [3s. 6d.] 1789.

So much has been written on this subject, that we have little that is new to expect; yet, from Mr. C.'s experience and abilities, this publication cannot be unwelcome.

*Jen. Allg. Lit. Zeit.*

#### POLITICAL OECONOMY.

ART. XXXVI. Paris. *Plan du Travail du Comité pour l'Extinction de la Mendicité, &c.* Plan of the Labours of the Committee for the Extinction of Mendicity, presented to the National Assembly, conformably to its Decree of Jan. 21; by Mr. De Liancourt, 1790.

The committee assumes as a fundamental principle, that *every man has a right to subsistence*: consequently society ought to provide for those of its members who want it, and labour is the mean by which those who are able ought to procure it. The poor invalid has a right to complete succour: the healthy, who from viciousness refuses to labour, ought to have merely sufficient to prevent society from being chargeable with his death by withholding it. Whilst, however, it is the indispensable duty of every man in society to contribute to the subsistence of him who cannot earn his bread, every contribution exacted for this purpose beyond what is absolutely necessary is a violation of property, and consequently an injustice.

Inquiring into the causes of indigence in France, the committee ascribes a surplus of four or five millions of men above the due proportion of its produce to the defective state of its agriculture; it is certain, that the number of its poor has been great for some years, but is it not owing rather to the decay of its manufactures and commerce? The French are obliged yearly to expend upwards of eight millions sterling in purchasing from their neighbours the necessaries of life; and the product of agriculture in France is to that in England as three to eight only: but then the soil of England is certainly better, and it is a question well worth inquiry, whether the commerce of England

has contributed more to the improvement of its agriculture, or its agriculture to the improvement of its commerce.

From this excellent plan traced out by the committee, it appears, that the subject of prisons will by no means be neglected in their inquiries.

*Journal des Sçavans.*

ART. XXXVII. Nordlingen. *Ein Votum über Wucher, &c.* A Vote on Usury: by a Man without a Vote. 8vo. 202 p. 1791.

Hamburg. *Versuch einer vollständigen Untersuchung über Wucher, &c.* An Attempt at a complete Inquiry into Usury and its Laws, and the Means of preventing Usury without penal Statutes: by J. A. Günther. Vol. I. Usury in lending Money at Interest. 8vo. 256 p. 1790.

These, with many other publications on the same subject, were written in consequence of a prize of 500 duc. [225 l.] offered the 20th of March 1789, by the late emperor Joseph II, for the best answer to the following question: What is usury? and what are the best means of restraining it, without penal laws? The first conveys many just and sound observations in a humorous style: the second is the best book on the theory of laws respecting usury with which we are acquainted.

*Jen. Allg. Lit. Zeit.*

#### MORAL PHILOSOPHY.

ART. XXXVIII. Lausanne and Paris. *La Morale du Citoyen, &c.* The Citizen's Morals: by Mr. Bonfils, of Geneva. 2 vols. 8vo. 1791.

After establishing as fundamental principles, that to be virtuous it is necessary to be informed and enlightened; that they who want knowledge are liable to commit the most reprehensible actions, without being in reality vicious; that it is therefore important to cultivate the intellectual faculties; and that whilst it is proper for man to desire the esteem of his fellows, and he is frequently led by this desire to good actions, vices also sometimes arise from it; Mr. B. proceeds to considerations on people of the lower class, with the means of instructing them, and eradicating their prejudices. The remainder of the first volume is occupied with reflections on the encouragement governments owe to virtue, on man, his propensity to imitation, the necessity of those who take upon them to instruct others offering good examples, polemic writings, Rousseau, the character of the ignorant, the inhabitants of Otaheite, the advantages of civilized people over savages, the influence of laws and education, the principal obstacles to the perfection of education, its intention, the consequences of early, and the preference due to public education, the care we ought to take of our behaviour before children, the choice of masters, various moral principles applicable to tradesmen and mechanics, and the education of women.

The second volume relates to marriage, friendship, and beneficence; and a short tract, *The sick Man's Morals*, terminates this equally interesting and useful work.

*Journal Encyclopédique.*

ART. XXXIX. Tübingen. *Erläuterungen wichtiger Gegenstände aus der philosophischen und christlichen Sittenlehre, &c.* Explanations of important Objects of philosophical and christian Morality: by Jac. Fred. Abel. 8vo. 244 p. Price 18 g. [2s. 6d.] 1790.

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The experimental philosophy of mind is as defective in good observations, as in just explanations: every attempt, therefore, to supply this deficiency must be welcome. Prof. A. has already rendered some service to the science of psychology, and he here endeavours to show its importance to the young divine, and how its principles should be applied to cases to which he will often have occasion to apply them. His style, however, we cannot praise; and in opinion we cannot always agree with him.

*Jen. Allg. Lit. Zeit.*

## ANTIQUITIES.

ART. XL. *Newwied.* At Niederbieber, about an hour's journey from this place, the hereditary princeps has employed persons to dig in search of antiquities. Besides a considerable number of coins, utensils, and small bronze figures, the remains of a very regular Roman edifice have been discovered, of which engineer lieutenant Hofmann has taken the plan. In one of the walls of this building was found a statue of gilt bronze, about a foot high, without a pedestal. This it is imagined was formed of five plates of the same metal, found near it, on three of which were inscriptions. From these it appears to have belonged to a temple, or chapel. The figure represents a genius. Of the Roman town thus discovered we have no account extant.

*Jen. Allg. Lit. Zeit.*

ART. XLI. *Nuremberg.* *Beschreibung verschiedener Alterthümer, &c.* A Description of various Antiquities, found in Barrows made by the ancient Germans near Eichstadt, with Remarks: by Ignatius Pickel. 4to. 66 p. 4 plates. price 10g. [1s. 6d.] 1789.

Of these barrows there are several from five to ten feet high, and from forty to fourscore in diameter. On the top they are flat, and nearly level. In those which were opened were found skeletons, earthen vessels of rude workmanship, and slightly baked, without handles, feet, or lids, small iron knives, spears, rings for the arms and legs, and other iron and tin utensils. In one was a girdle, composed of pieces of copper, fastened to each other with small rings. In each were found several skeletons at different depths, mostly lying on their faces. One only was found on its back, and with its face to the east.

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XLII. *Leipfic.* *Geschichte der Ukrainischen und Saporogischen Kasaken, &c.* History of the Ukrain and Saporogue Cossacks: by C. Hammerdörfer. 8vo. 200 p. 1789.

This is an abridgement of Scherer's *Annales de la petite Russie*, 'Annals of Little Russia,' published in 1788, which, with much that was new, contained many errors, and much that was superfluous. Of these the work of Mr. H. is free, and deserves to be recommended to our readers.

*Jen. Allg. Lit. Zeit.*

ART. XLIII. *Altdorf.* *Kleine Chronik der Reichsstadt Nürnberg.* A brief Chronicle of the imperial Town of Nuremberg. 8vo. 100 p. 1790.

The lover of history will find information and entertainment in this little book, which in accuracy and selection is far superior to the

*Historische*



*Historische Nachricht*, 'Historical Account,' attributed to Gundling, or to the polemic, and frequently imperfect work of *Jo. ab Indagine*,  
*Jen. Allg. Lit. Zeit.*

ART. XLIV. Berlin. *Mémoires raisonnées sur la Campagne de 1778 en Bohême, &c.* Memoirs of the Campaign of the Prussian Army in Bohemia, in 1778, under the Command of his Majesty, with Remarks on several Subjects relative to the Practice of the Art of War: by F. W. C. count Schmettau, Colonel and Quarter-Master General in the Prussian Service. Large 8vo. 290 p. with a four sheet map. 1789.

Notwithstanding the number of publications that have appeared since the death of Frederic II. relative both to his private and military life, the present well merits attention. It will not be going too far to say, that these memoirs are the most faithful, accurate, and judicious yet published, not excepting those of the king himself, in which the endeavour to palliate the principles of his conduct, disguise his faults, and impose on posterity, cannot escape the penetrating eye. The anecdotes here related are important, characteristic, and delivered by an impartial eye witness. That nothing was done by two powerful monarchs, commanding upwards of 500,000 choice troops, he accounts for, by observing, 'that the king of Prussia's mental and corporeal faculties were sinking under the weight of infirmities, but that the remembrance of his former exploits intimidated his opponents.' Of his brutal treatment of his officers, contempt for the science of enginery, and extreme jealousy of a military rival, even in the minutest details, count S. complains in strong terms. His picture of the king, indeed, by no means places him in a favourable light.

*Journal Encyclopedique.*

The same work is printed in German, under the following title: *Ueber den Feldzug der Preussischen Armee in Bohmen im Jahr 1778, &c.* 4to. 349 p. with a map as above. Its reviewer in the Jena journal, whilst he speaks of it as a valuable work, considers the author as condemning the king on too slight grounds.

ART. XLV. Breslaw. *Geständnisse eines Oestreichischen Veterans, &c.* Political and military Confessions of an Austrian Veteran, respecting the Conduct of Austria and Prussia towards each other during the Reign of Frederic II. Vols. I—III. 8vo. 1230 p. 1789-90.

This book is the only one of any value that has yet appeared from an Austrian pen, respecting the wars between Frederic and Maria Theresa. The information in the title page: 'from the author of Free Thoughts on the military State of Austria,' *Freymüthiger Beytrag zur Geschichte des Oestreichischen Militärdienstes*, leads us to expect excellence and impartiality, and of this expectation the reader will not be disappointed. The author's intention will best appear from the preface to the 2d vol. 'He who considers the actions of Frederic is lost in the contemplation of their greatness: but at the same time he wishes to form a closer judgement of them, from a knowledge of the characters of the adverse generals, the state of their armies, their long and deep-rooted internal defects, and the causes why they had, in the whole, or in part, at one time more, at another less energy. To place the principal of these subjects in a just light, is the purpose of these Confessions.' It cannot  
be

be denied, that, with many peculiar advantages in point of information, our veteran possesses the talent of judging rightly, and the qualification of speaking with impartiality. He endeavours to convince his countrymen, not only that the defects of their military establishment contributed as much to the victoriousness of the Prussian arms as the superiority of Frederic, whose antagonists wanted not able leaders, but that they have mistaken the character of the king of Prussia, who was by no means impelled by a thirst of conquest, but forced to take up arms by the conduct of the house of Austria. Solid and instructive, however, as this part of the work, which occupies the first volume, is, it is little necessary, except in Austria; and that part in which the operations of Frederic are considered in a military view is certainly more valuable.

The fourth volume had not appeared when this review was written.

*Jen. Allg. Lit. Zeit.*

## BIOGRAPHY.

ART. XLVI. Zurich. *Erasmus von Rotterdam, nach seinem Leben und Schriften.* Account of the Life and Writings of Erasmus of Rotterdam. 2 vols. 8vo. 1156 p. with a good head of Erasmus by Schellenberg. Price 3 r. [10s. 6d.] 1790.

About nine years ago was published a German translation of Bignon's Life of Erasmus by Reich, with notes by Henke, which is in some essential points superior to Jortin's. The author of the present, Dr. S. Hess, has done little more than make an uniform work of the above, adding select fragments from the writings of Erasmus which are far from misplaced, and some original letters. Still we want a good and complete life of that remarkable man, considered in every point of view.

*Jen. Allg. Lit. Zeit.*

## FINE ARTS.

ART. XLVII. Leipzig. *System der Aesthetik, &c.* Theory of the Beautiful: by K. H. Heidenreich, Prof. of Philosophy. Vol. I. 8vo. 392 p. 1790.

It is not the design of the prof. to write a compendium for academic lectures, or a system for philosophers by profession, but a theory of the fine arts, that might be read with pleasure by every one on whom nature had bestowed taste and reflection. This volume is chiefly occupied by inquiries into the necessity of general principles of the beautiful, the possibility of such principles, and the idea of art itself. The point of view in which prof. H. has considered his subject is certainly not destitute of novelty, yet perhaps he differs little at bottom from Baumgarten, whilst he places the essence of art not in the state itself of sentiment lively excited, but in the representation of that state.

*Jen. Allg. Lit. Zeit.*

ART. XLVIII. Lemgo. *Teutsches Künstler-Lexicon, &c.* Lexicon of German Artists, or Catalogue of German Artists now living, also of Libraries, and Collections of Works of Art, Coins, and Natural-History, worth seeing, in Germany and Switzerland. Vol. II. containing Additions and Corrections to the former Volume. By J. G. Meusel. 8vo. 444 p. Price 1 r. 4 g. [4s.] 1789.

To the second catalogue in this useful publication we shall add the following, which merit the attention of travellers. At Carlsruh, the private

private collection of paintings of the late margravine. At Gottingen, the collection of engravings of counsellor Wrisberg, and the description of his travels. At Hamburg, the libraries of the commerce-deputation and the fifth assurance company; the collections of drawings of Dr. Meyer, the canon, and Mr. J. Val. Meyer, and that of engravings of Mr. Sillern. At Lubec, the paintings of the senator M. Rodde, and the collection of natural history and works of art of Mr. Tefsdorf. At Mentz, the paintings of the noble family of Stadion.

The library of the cathedral of Hamburg, mentioned by Mr. M., has been sold for some years.  
*Jen. Allg. Lit. Zeit.*

## P O E T R Y.

ART. XLIX. Paris. *Poésies diverses, &c.* Miscellaneous Poems, by Mr. de Bonnard. 8vo. 210 p.

The present is scarcely a favourable time for verses of the lighter kind; we are a little serious, and have reason to be so; yet, after all, good verses are never mis-timed for the few who relish them, and Mr. de B. is of the small number of those who know how to make them. He was of the good school: he writes with purity and elegance: and his poems have truth, delicacy, and grace. If some of them be weak, others are excellent.  
*Mercur de France.*

ART. L. *La France régénérée, &c.* France regenerated, a civic Poem, in One Canto: by Al. Lewis Baudin. 4to. 23 p. Price 24 f. [1 s.]

This is an agreeable picture of the revolution in verse.

*Journal Encyclopédique.*

## D R A M A.

ART. LI. Nuremberg. *Anna Boleyn, Königin von England, &c.* Anne Bullen, Queen of England: by Julius Count Soden. 8vo. 173 p. 1791.

The author of this tragedy is already known to the public, as a not unsuccessful follower of the dramatic muse. In the melancholy fate of Anne Bullen he has chosen a fit subject for the stage, and has treated it with good effect, without deviating from historic truth.

*Jen. Allg. Lit. Zeit.*

## P A I N T I N G.

ART. LII. Berlin. *Beschreibung der Gemäblde, welche sich in der Bildergallerie, &c. im königlichen Schlosse zu Berlin befinden, &c.* Description of the Paintings in the Picture Gallery, adjoining Chambers, and White Hall of the Royal Palace at Berlin: by J. Gottl. Puhmann. 8vo. 390 p. Price 1 r. 6 gr. [4s. 6d.] 1790.

Amongst these paintings are many by some of the most celebrated masters, and Mr. P.'s remarks on them display considerable taste and judgment. Subjoined to the catalogue are some accounts of the lives of the artists.

*Jen. Allg. Lit. Zeit.*